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The charter under which the Society exists determines that whatever profits are earned shall be applied to agencies which foster the cause of religious education, although it is clearly conceived that its main task is not to make profits but to produce literature for building up character and for advancing the cause of religion.

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It is organized and constituted by individuals and churches who interpret the Disciples' religious reformation as ideally an unsectarian and unecclasiastical fraternity, whose common tie and original impulse are fundamentally the desire to practice Christian unity with all Christians.

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APPROACHING SELF-SUPPORT!

On this page two weeks ago appeared the following itemized exhibit:

Increase in Patronage

In the quarter beginning Oct. 1, our volume of Sunday School business showed an increase over the corresponding quarter of the previous year of	33 $\frac{1}{3}$ %
In the quarter beginning Jan. 1, the increase over the corresponding quarter of the previous year was	35 %
In the current quarter, beginning April 1, the increase over the corresponding quarter of last year has already reached	38 %
The circulation of <i>The Christian Century</i> shows an increase during the past year of	20 %
<i>The Conquest</i> is but one year and three months old but it starts its second year with an increase in circulation of	45 %
Our general book trade shows an increase for the past year of	52 %

A question: How much more must the volume of patronage be increased in order to put this enterprise to the point where it will support itself without further help from gifts?

Upon the basis of conservative calculation we make the following statement:

An increase of 50% in our Sunday School patronage for the year beginning October 1, 1915—

Another increase of 50% in our Sunday School patronage for the year beginning October 1, 1916—

Will give us a total volume of business sufficient to make the Disciples Publication Society a self-supporting institution!

A Reasonable Expectation

An increase of 50% each year for the next two years may seem to some an unreasonably optimistic expectation. But in the light of past progress and of present prospects we have courage both to ask for it and to expect it.

The Office Manager of the Society is now in correspondence with a sufficient number of Sunday Schools to bring about this result *this very year* if they could be brought to a decision before next October!

These schools are favorably considering the Bethany System of Literature.

Most of them are dissatisfied with the literature they are using.

Many of them are already convinced that the Bethany System is the greatest body of Sunday School literature ever produced.

Most of them are actively interested in the principles of religious education of which this house is the leading exponent among the Disciples.

It would be expecting too much, perhaps, to hope that *all* these schools will adopt the Bethany System next October, but certainly it is not unreasonable to hope that a sufficient number of them will do so to give us a 50% increase next year above the patronage of this year.

We lay this situation—this great opportunity—frankly and impressively upon the loyal hearts of pastors and Sunday School leaders and ask them to begin now to take active steps to turn the patronage of their Schools to this their own brotherhood publication house.

Now is the decisive hour for all friends of this cause to see that it receives the patronage its pre-eminent literature justly deserves!

DISCIPLES PUBLICATION SOCIETY.

THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Garden of the Lord

SOME favored agricultural regions are known as "veritable gardens of the Lord."

The Lord has a great many such gardens. They are in all zones and altitudes. For the Lord is a great specialist in diversification.

He is also conducting a vast number of agricultural and horticultural experiments. When he wants especial help he calls on Luther Burbank. But while the Lord is interested in fruits, potatoes, cacti and rutabagas, his chief crop is men and women.

All over the habitable globe he is growing them. In the tropics a species, under Polaris another, and several varieties between.

In the valley of the Ganges, on the "roof of the world," and in Terre Haute, Indiana.

♦ ♦

Sometimes the Lord can not bring a man to full stature in one soil, climate or atmosphere. He has to transplant him, even if the tearing up of his roots seems to threaten his very life.

God could not mature Wilfred Grenfell except by taking him to Labrador.

Dr. Macklin grew to his full size by going to China. Dr. Shelton is making brain and heart in far Thibet.

To finish Abram E. Cory God had to start him in Illinois, U. S. A., afterward take him to China, bring him back for a graduate course of extraordinary, itinerant, apostolic mendicancy, and known only unto the Lord himself is it how many more degrees Dr. Cory is to take before he reaches the limit of his capacity for growth.

When God wanted a bard to sing into the Western Aryan soul some fine, subtle melodies of the spirit no occidental poet had ever heard, he took the rare, dreamy mystic, Rabindranath Tagore, from the banks of the sacred river. Him already heavy laden with the fruits of Vedic culture, and having strewn his own land with flowers of choicest poesy, God planted for a season by waters of western Babylon. Here he grew to his predestined stature, and became a world poet, singing in the strangers' tongue, with more skill than his teachers, the wonderful works of God.

We do not know, we can not predict, what sort of men and women are going to spring up in some plot of the Lord's garden. The Master Gardener is crossing and fertilizing the stocks of earth socially, religiously, even biologically.

♦ ♦

Our own America is the greatest experiment station of all just now.

Herbert Spencer, in spite of his religious agnosticism, was most hopeful of the outcome of the vast experiment conducted by the "Unknowable" in this American "melting pot" of the peoples. The gardening of the Lord is with a view to fruitage. He is never satisfied with mere foliage. The barren fig tree was cursed to teach this lesson.

Even flowers are not enough in a plant whose nature reaches its goal in fruit-bearing.

Frustration of fruition is the supreme negation. The Lord will not suffer it without final and stinging rebuke.

Yet his gardening is with infinite patience, and he waits long for results. "Behold these three years I come seeking fruit on this fig tree, and find none: cut it down." Thus the impatient owner of the vineyard. But the hopeful, solicitous gardener replied, "Lord give it another year. Let me dig about its roots, and fertilize it."

That is God's remedy for barrenness, either in an individual life or the life of a movement.

God is a radical.

He digs about the roots.

He stirs up the people to a sense of the things that are fundamental.

He calls us back from the things that are superficial and adventitious to those that are central and vital.

He calls us away from strife about forms and methods to an earnest inquiry into living principles.

♦ ♦

The Divine Gardener is now digging about the roots of the Disciples' enterprise in a very determined and persistent way. He is sending us back to our origin; back to our Bethel where our fathers saw the vision of a united Israel of God.

He is causing us to take an inventory of our present stock of theological and ecclesiastical properties. He is asking us what relation these acquisitions have to the accomplishment of the purpose with which we set out from Washington, Pa.

And, while digging about our roots, God is fertilizing us with all manner of social, humanitarian, scientific and missionary interests and motives. We are not going to fail of fruit-bearing if God's radicalism can prevent it.

But while doing all this root work for us, God is not neglecting other peoples. Everywhere his spading fork is busy in the hands of his many under-gardeners.

♦ ♦

There is much human criticism and objection with reference to the Lord's horticultural method.

Paul had much trouble with his Jewish brethren when he digged about the roots of Judaism and showed that "the covenant of promise through faith confirmed unto Abraham, the law, which came four hundred and thirty years after, could not disannul," and that men are the children of Abraham through faith in Christ.

Likewise today when Christian scholarship is digging about the roots of early Christianity, removing the hardpan and gumbo of contemporary Judaism, and revealing the ethico-spiritual significance of Jesus' personality and message, the cry of "heresy" and "infidelity" is raised.

When the historian digs about the roots of the Church and discovers that there are no rites, forms, dogmas, or orders that can certainly claim the prescriptive authority of Jesus, or even the collective authority of the primitive Christian churches, he is looked upon as an iconoclast.

So he is—an idol breaker. But what Christian will not be glad to have the idols overthrown?

How can the church grow to its destined stature and power if it is to be encased in the straight-jacket of a first century, or sixth century, pattern?

Many thoughtful Disciples have come to believe and to feel that the roots of our movement tend to become encrusted with a hard, non-porous, unspiritual, legalistic mode of thought. They feel that this tendency, unless thoroughly overcome, will defeat the fruit-bearing purpose with which the movement began.

They are of the opinion that the Disciples have not, any more than others, a doctrinal and ecclesiastical scheme which can constitute a basis of Christian unity.

A digging about the roots of the movement is needed to discover whether the plea for the "restoration of primitive Christianity" is co-ordinate with the plea for the union of all Christians.

♦ ♦

Woe to any movement in our times that can not stand to have its roots digged about, and to be fertilized by streams of influence from many sources!

This radical work going on in the Garden of the Lord signifies "the removal of the things that can be shaken, in order that the things which can not be shaken may remain."

C. M. S.

The City of the Blind

What Will the War Do With Constantinople?

BY WILLIAM E. BARTON.

IT IS said that there is one city on earth which no living man ever visited without an ardent desire to return, and that is Constantinople. Long the capital of the Roman Empire, it has been for nearly five centuries the capital of Turkey, and its fate is one of the most interesting of the contingencies of the present great war.

Constantine was not the first man who

bounds too wide, but within eighty years its walls were found too narrow and it had to be enlarged. It now has spread across the Golden Horn and beyond the Bosphorus. The old part on the peninsula is known as Stamboul; the portion across the Bosphorus in Asia is Scutari, while the most modern part, northeast of the Golden Horn, and containing, by the way, the principal palaces of the

saying that Britain is willing Russia should have Constantinople, but it is hardly likely that Russia will interpret it as meaning anything less.

If Russia gets Constantinople through the active co-operation of Great Britain, it will be one of the strangest instances on record of war or politics making strange bed fellows. Great Britain fought the Crimean War to prevent Russia's getting a hold on Constantinople. She kept Turkey alive long decades after that country had come to be known as "the sick man of Europe," not because she loved Turkey, but because she hated Russia. To prevent Russia's gaining her coveted foothold on the Bosphorus the immortal six hundred made their heroic charge at Balaklava, when

"Cossack and Russian
Reeled from the sabre-stroke,
Shattered and sundered."

To prevent this Kipling wrote his "Adamzad," warning England to beware of "the bear that walks like a man." To prevent this Britain endured the scorpion lash of William Watson's sonnets holding Britain morally responsible for the bloody massacre of the Armenians by Turkey. England has held her nose with one hand over the atrocities of the Turks, while with the other hand she has held Russia back from the possession of Constantinople. Not without deep searchings of heart will she yield to Russia now her long-contested protest against the western foothold of her long-hated rival.

THE TURK MUST MOVE.

But whatever happens in this war, the Turk must move out of Europe, and when he moves he leaves Constantinople behind him. He was on the march before this war began. Thousands of families of Turks from the Balkans have been making their way through Constantinople into Asia Minor ever since the first Bulgarian war. They have presented a strange appearing procession and have looked like the pageant of the Middle Ages suddenly come to life and parading through the twentieth century back into the dim region from which they emerged. They are going back and their kindred will follow them till the last province of the Turk in Europe is lost to him.



The Galata Bridge, Constantinople

founded a city there, though he it was who traced with his spear the line of its walls and made it in his time the foremost city in the world. Several centuries before Constantine, a band of Greek adventurers made their home on the Asiatic side of the Bosphorus just opposite the point where the Golden Horn pours its waters into the outlet of the Black Sea before it empties into the Sea of Marmora.

In process of time a second band of Greek colonists appeared in the vicinity and consulted the oracle as to where they should build their town. "Build over against the city of the blind," replied the oracle. Seldom was the message so free from ambiguity. Who were the blind if not those men who had built on the southern shore of the Bosphorus, failing to realize the overwhelming advantages of the opposite location? They built their city there on the peninsula washed on three sides by the Sea of Marmora, the Bosphorus and the Golden Horn.

BEGINNING OF CONSTANTINOPLE.

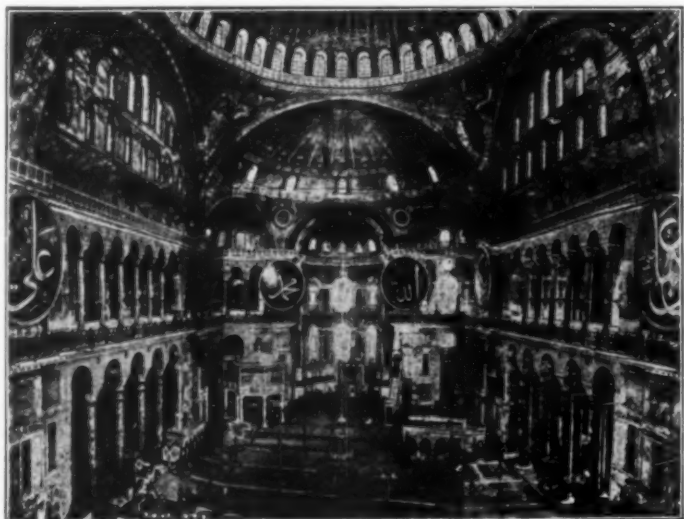
When Constantine became emperor and sought to build a newer and greater Rome, he discovered the advantage of the same location. Three of its boundaries had been defined by nature. He traced the fourth with a trailing spear. He named the new and greater Rome after himself, and Constantinople became the capital of the world.

From the first it was a Christian city, for Constantine was the first Christian emperor. It was the meeting-place of many ecclesiastical councils, some of them ecumenical. It was filled with churches and monasteries; it was enriched with the reputed relics of prophets, saints and martyrs. Many older cities were plundered that their wealth might increase the glory of this new built-to-order town. It was built so large that all Constantine's advisers declared its

sultan as well as the residences and hotels most frequented by Americans and Europeans, is Pera.

WHAT OF THE FUTURE?

What is going to happen to Constantinople when the war is over? This is, perhaps, the most important single question involved in the present struggle. Russia wants it. She would give the lives of a million men for Constantinople and count their loss but gain. If the allies are successful and she does not get Constantinople as a part of her share of the spoil, it is not impossible that she would be willing to fight the whole of western Europe for its possession. Earl Grey has said that Great Britain was in full sympathy with Russia's desire for an outlet to the sea. This is a diplomatic statement and lacks something of



Interior of the Church of Sancta Sophia

Fifty years before Columbus discovered America occurred the siege of Constantinople. Mohammed captured it in 1453. The lines of his fort on the European side traced the initial of his name. Long stretches of these walls still stand well studded with strong round towers. It is a remarkable coincidence that just above this fort, and in close proximity to it, stands the American institution, Robert College, which is educating the leaders of the new Turkey.

I well remember the day I stood on the platform of the chapel in Robert College and addressed the student body there. When I had finished what song do you think they sang? It was

"My country 'tis of thee,
Sweet land of liberty,
Of thee I sing."

Liberty is a word they dared not use in their own language, but they could sing it in a song of the country that is to be theirs when tyranny and oppression, such as they have known under the rule of the sublime porte, shall finally come to an end. As our launch steamed back to Constantinople a body of the students climbed one of the towers of Mohammed's old fort and waved a farewell at us with a national banner. It was not the star and crescent; it was the Stars and Stripes.

WHERE HISTORY ERRED.

The fall of Constantinople in 1453 was one of the worst and one of the best things that ever happened on earth. It drove learning westward. It sent the scholars and merchants of Christendom to Italy and western Europe. It gave a powerful stimulus to the waning Renaissance, and brought about a new activity of commerce and science, one of whose results was the discovery of America.

But it enthroned the Turk on one of the most important waterways of the world. It gave over the capital of Christendom into the hands of the Mohammedan. It made what had been the center of the Christian world a new center of the Mohammedan world. It devoted to oppression and misrule the spot which held the keys to East and West.

And the Church of Sancta Sophia became a mosque!

That even the site of Solomon's temple in Jerusalem was already devoted to a mosque seemed not less terrible than this. For the Church of Sancta Sophia was the central church of Christendom. There every Friday for nearly four and one-half centuries the Koran has been read with a drawn sword, to signify that this spot was taken and is held by the power of the sword.

MARK TWAIN ON SANCTA SOPHIA.

Mark Twain, who saw all holy places more or less irreverently, said that the Church of Sancta Sophia seemed to him the rustiest old barn in Europe. It is not prepossessing in its outer appearance, and when one is inside he meets a double disappointment. Its perfect symmetry prevents one's realizing its immensity and its walls are so covered with tawdry decorations one finds it difficult to believe that it is really a beautiful place. Beautiful it certainly is, however, and cost not less than \$5,000,000.

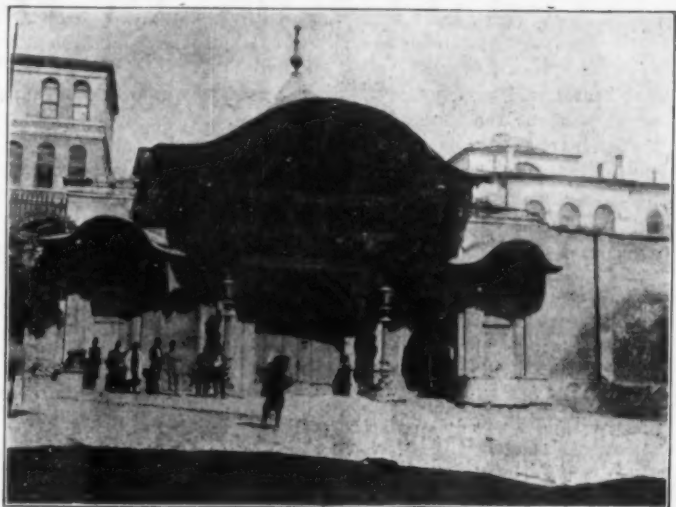
Who was Sancta Sophia? She was no one. This church is dedicated to no individual saint, but to Holy Wisdom, the wisdom of God. It is the third church that has occupied this site. The first was dedicated February 15, 360, but was

burned in the riots caused by the exile of Chrysostom. The second church was dedicated in 415, but was burned in 532. The foundation stone of the present church was laid by the Emperor Justinian February 23, 532, only forty days after the fire. It was five years and ten months in building and was dedicated on the following Christmas in 537. For it every species of marble, granite and porphyry were brought from far away ports. Ancient temples of Egypt, erected to the worship of Isis and Osiris; the temple of Pallas at Athens, that of Phæbus at Delos, and that of Cybele at Cyzicus—all were plundered of columns and ornaments for the erection of this great sanctuary. When it was completed Justinian entered the church and exclaimed, "Solomon, I have surpassed thee."

A FAMOUS CHURCH.

There is an interesting old legend to the effect that Justinian refused to permit anyone but himself to contribute to the building, and caused a tablet to be prepared with his name as the sole builder. On the day of the dedication, however, his name was found to have been erased and that of an unknown woman substituted. The woman was sought and found to be a poor old widow living in a hovel near the wharves. Trembling and frightened, she stood in the presence of the emperor and he demanded what she had done to rob him of his glory. She answered that in her great desire to help she had pulled a little straw from her bed and given to the oxen that drew the material for the building. Then Justinian knew that an angel had blotted out his name and inserted that of the one giver whose gift represented sacrifice.

In plan, the Church of Sancta Sophia approaches a square, being 235 feet north and south by 250 east and west, exclusive of the narthex and the apse. The great dome rises to a height of 179 feet and is 107 feet across. It is a very little lower than a hemisphere. It is not the widest dome in the world—that of the Pantheon is 130 feet in diameter, that of St. Peter's and of the Duomo in Florence are each 126 feet. The dome of St. Sophia is almost exactly as large in diameter as that of St. Paul's in London, which is 108 feet. In its symmetry and majesty, however, it probably deserves to be called what Ferguson has called it, "The most perfect and most beautiful church which has yet been erected by any Christian people."



The Sublime Porte

Russia wants this church as the royal cathedral of her national religion, and she is very likely to get it. It is hardly to be expected that it will remain much longer a center of Mohammedan worship.

If Constantinople should give up Sancta Sophia as a place of Christian worship, the Mohammedans still would not lack for mosques in Constantinople in which to worship God according to the commands of Islam. Indeed, there are likely to be quite as many mosques as they need, for there will be fewer people in Constantinople of worship after that fashion. Technically, Sancta Sophia is not the most sacred mosque in Constantinople. That honor is accorded to the Mosque of Ahmed I, the only mosque outside of Mecca which has seven minarets. Unlike Sancta Sophia, this mosque has a very pleasing exterior and so has that of Suleiman the Magnificent.

"THE CITY OF THE BLIND."

There are no bridges across the Bosphorus, but there are two across the Golden Horn. Like everything else in Constantinople, they are rickety. The Galata bridge is a place where one may stand and see all the civilizations of the world go by. Across it travels not only every sort and condition of Turk, from the hideous crippled beggar to the sultan on his way from his palace to the mosque, but representatives of every other nationality on earth. I was standing there one night waiting for the boat which was to take me over to Scutari and saw a little group of people a little further along the bridge, and wondered who they were, when a young woman among them started an American popular song, and the whole group joined in that ragtime jingle. A meeting-place of the nations it has been for generations. It was on that bridge the Armenian massacres started and there at any minute something is liable to happen that shall change the destiny of nations.

"The City of the Blind" was what the oracle called the old village on the site of Scutari. Constantinople grew to include that site, and there has been blindness and bigotry and sin and folly throughout its long, eventful history. Let us hope a better day is coming for Constantinople, but will it come through Russia? England did not think so yesterday. When this cruel war is over one of the most difficult and momentous questions to be settled will be the disposition of Constantinople.

Evangelist and Parish Minister

BY CHARLES E. JEFFERSON.

The sensational prominence attained recently by several evangelists has been the occasion of many invidious remarks about the steady-going pastors of the land. Compared to the outstanding success of the evangelist the ordinary pastor is a pitiable and exasperating failure. Here, however, from the pen of Dr. Jefferson, the Broadway Tabernacle minister of New York, is an analysis and appraisal of the two types of men which is illuminating. The article first appeared in *The Christian Work*.

WHenever a successful evangelist goes flaming through a community the temptation presents itself to a certain type of mind to institute comparisons between the evangelist and the parish minister, always to the disparagement of the latter. There are persons who are never so happy as when they are jabbing at the church, or endgeling the ministers, and the triumphal march of a prosperous evangelist gives these critics a spacious opportunity. They dwell with glee upon the enormous audiences of the evangelist, the inference drawn being that if ministers knew how to preach, their audiences would be equally enormous. When you compare a man who preaches to ten thousand with a man who preaches to a few hundreds, the latter looks much like a dwarf. And then the number of converts is never lost sight of. A famous evangelist can make as many as five hundred converts by a single sermon. If you compare him with a man who preaches an entire year with less than a hundred converts to show for it, the latter seems to be either lazy or incompetent, or to have forsaken the faith once for all delivered to the saints. The evangelist gets into the papers. All his actions are exploited and his words are quoted. The parish minister seldom or never gets into the paper, and it is reasonable to infer that this is due to the stupid and ineffective manner in which he carries on the Lord's work. The fact that an evangelist draws enormous crowds and produces numberless sensations, and stirs things up, is held before the public in such a way as to convey the impression that the average minister is a bore and a drone, that he is smothered by conventionality and stupefied by dignity, and does not know how to do the work to which he has been called.

"RELIGION IN THE SPOT LIGHT."

A wisacre of the first order has recently called attention to the fact that a certain popular evangelist puts religion under the "spot light." Whereupon the wisacre proceeds to sneer at the sensationless character of the average church, and to jeer at the poor ministers who have an idea that to preach religion in a way that grips the attention and imagination is a sin. Now to get under the "spot light" is the first instinct of a showman. That was where Barnum wanted to be, and all his successors have had a similar ambition. To keep oneself in the spot light, however, is a different undertaking, and heroic measures must be resorted to if one is to succeed. If a minister of the gospel is willing to say things which no other minister in all the country is willing to say, and to do things which no other minister is willing to do, he becomes at once a unique man, and thousands of people become curious to see and hear him. Any man who can do a more thrilling stunt than any other man in his profession, is certain to draw an immense crowd whether he kills bulls, fights prize fights, or rides circus horses, or preaches religion. A crowd is always an impressive phenomenon, and to no one is it more impressive than to an American. Matthew Arnold long ago pointed



Rev. Charles E. Jefferson

out our national weakness for numbers, and it is a weakness which we show no tendency to outgrow.

A FEW FACTS TO BE CONSIDERED.

Now before we belabor the parish clergyman for not drawing the crowd, there are a few facts to be considered. In the first place an evangelist is always dependent, in large measure, for his crowd on the ministers. No evangelist who is careful of his reputation ever ventures into a community without securing in advance the promised co-operation of all or nearly all of the leading ministers of the town. Without them he realizes he can do little. He must use not only the ministers, but he must have the choirs and the congregations of their churches. Unless he is promised all these, he will not come. Churches must be closed, ordinary church work must be in large measure suspended, officers and laymen must come to his assistance, otherwise he cannot be induced to come. He makes sure of a crowd before he dares show his face. Unless he is certain of a packed house he will not open his mouth. This is the inexorable rule of all successful evangelists. We do not criticize it: we simply state it. An evangelist stands therefore on a platform which his brother ministers have erected for him. If he is seen farther than they are, it is because he stands on their shoulders. If he has a great body of men and women ready to back him up, it is because these people have been trained by the pastors. Something of the glory of the work of the evangelist therefore is certainly due to the obscure and faithful men who are not mentioned by the papers. If the evangelist, having utilized the ministers and churches, pours upon them opprobrious and insulting speech, this is because the big crowds have turned his head and made him bumptious.

CROWDS ARE EPHEMERAL.

Moreover big crowds are ephemeral. They can be held only for a limited num-

ber of weeks. No matter how startling the gestures or how amazing the adjectives, these speedily lose their power. Sensationalism is always transitory. Thrills cannot be indefinitely continued. When the evangelist has exhausted the nerves of one community, he can pass on to another, and repeat his triumph there. But parish ministers cannot become itinerants. They must bear the burden through the heat and stress of a long succession of months and years. The 157,000 Protestant ministers of this country are not at liberty to drop their work and flee to another parish as soon as attention flags or enthusiasm wanes. It is for them to plod on through the toilsome years, steadfast and immovable, knowing that their work is not in vain in the Lord. We do not question the service which an evangelist may render to a community, but no matter how great it is, it is not so great as the service rendered by the pastors who labor there straight onward through the years. These are the men who build up the temper of heart and frame of mind upon which the spiritual progress of mankind depends. A cyclone sweeping through a town will cause a deal of comment, and attract more attention than the quiet shining of the sun and moon and stars, but it is the sun after all upon which the lawns and gardens all depend. Brilliant evangelists are like comets. By their eccentric movements they may induce many to gaze heavenward, but it is the quiet and steady shining of the settled pastors upon which humanity must evermore depend for growth in grace and in the knowledge of Jesus Christ our Savior.

ARE MINISTERS INTERESTING?

As to ministers not being as interesting as they ought to be, the accusation must be confessed to have, at least in many instances, solid foundations. But no one ought to expect a man who preaches ten or twenty years in the same pulpit to be so fascinating as a man who preaches a few weeks. Novelty is one of the elements of charm, and a stranger has a freshness which the settled pastor cannot have. But even a blazing and coruscating evangelist would become tame enough if compelled to face the same congregation for a dozen years. Soon his freshness would wither, his strings of glittering adjectives would fail to stir, his amazing periods would lose their magic, and he would become very like the men whose dry-as-dust performances are now the scandal of the critics. America has probably not produced three evangelists in two centuries who could maintain themselves for a dozen years in the same pulpit. The red pepper type of evangelist is the shortest lived of them all. The stronger the stimulant which a speaker uses, the shorter the time which it is efficacious. Hot sauces create a raging thirst, but only for a season. There are not many geniuses in the pulpit, but there are as many there as one finds in medicine, or law, or business, or teaching, or literature. The number of fine talented men in the pulpit is not large, but it is as large as in any other profession. After all, God does not seem to be dependent

on brilliant men. "The world gets on by the plodding fidelity of men who have intelligence enough to see what they ought to do, and have grace enough to do it. To expect every minister, or half the ministers, or one minister in five, to equal an exceptional evangelist of many and extraordinary gifts, is as foolish as to find fault with poets because they do not write like Browning or Tennyson, and with artists because they do not all paint like Millet or Burne-Jones.

PERSPIRATION VERSUS CALM CONFIDENCE.

The furious activity of an evangelist gives the scribes a chance to scoff at the sloth of the ministers. It is intimated that "if there were more perspiration in the pulpit there would be more power"—a fair sample of the smart sayings in which superficial men take special delight. Perspiration has nothing to do with pulpit power, as every man of sense knows. The most influential preacher in Oxford in the nineteenth century was John Henry Newman, and no one ever saw a drop of sweat upon his brow. John Wesley was a giant who changed the face of England, but he was a quiet little gentleman who curbed great mobs, not by physical exertions, but by the calm strength of an intrepid spirit. An evangelist does most of his work in public view. He preaches sermons which he has already preached scores of times, and therefore he can preach a dozen or more of them a week. He has no pastoral work. He does not visit the sick, comfort the bereaved, talk to the dying, or bury the dead. The executive work of a parish does not lie on his shoulders. He knows nothing of the hundred problems which every pastor faces every week. He is not responsible for the performance of denominational duties. On the other hand, only a small part of a pastor's time is devoted to

preaching. He is an executive officer, he is a pastor, he is a servant of the town. Many organizations inside of his church and outside of it look to him for guidance. Without him many causes would weaken and fail. He is an indefatigable worker, and his work is more indispensable to the progress of the world than is that of any evangelist however gifted. In his patience he saves his soul and the souls of others. He does more than he seems to be doing. An evangelist is at liberty to indulge to the limit his gift of denunciation. Some men love to make the fur fly. They revel in the art of skinning people. This is always interesting. A crowd loves to see a preacher slay human beings. A man with a copious vocabulary and a marked talent for acting, can jump upon sin in such a way as to tickle the hearts of all who see him. But here again the parish minister is at a disadvantage. He denounces wrongs now and then, but his denunciation cannot be a continuous performance. If he scorches wrong-doers continuously he makes himself a bore. No congregation could possibly endure a preacher for five years who in every sermon hurled flaming thunderbolts. There is nothing which becomes so wearisome as continuous invective. Thunder is bearable now and then, but we soon tire of it. An occasional flash of lightning may clear the air, but continuous lightning becomes a nuisance and at last a pain.

GIVE EVERY MAN HIS DUE.

It is not because ministers are cowards that they do not give themselves up to the unceasing denunciation of evil. It is false to assert that "the pulpit today has lost the words of satire, scorn and condemnation from its vocabulary." The American pulpit has never been so bold and hot in its denunciation of sin as it is today.

Let us give every evangelist his due,

but let us be careful not to exalt him at the expense of the men who are bearing a heavier burden than he. It is the ministers who make it possible for an evangelist to come into a city, and it is the ministers who have to pick up the work after the evangelist has gone. A depressing reaction usually follows the excitement caused by a so-called revival, and it is the ministers who have to tide the community over these periods of spiritual demoralization. An evangelist starts men to thinking about spiritual things, but it is the minister who must feed them and train them to walk the difficult way. An evangelist stirs the emotions and awakens the conscience, but it is the pastor who by patient and long continued efforts builds men up in Christian character and makes them workmen of whom no one needs to be ashamed.

"IT REMAINS FOR THE CHURCHES."

An enthusiastic devotee writing recently of the phenomenal tabulated results of a revival in a nearby city, after exploiting all the figures he could get hold of, closed his article with these words: "The evangelist has stirred up things. That is a real service. It remains for the churches to measure up. Will they do it? Can they do it?" So it always is. "It remains for the churches!" Yes, and it remains for the ministers. It is one thing to stir things up, and it is another thing to build things up. It is one thing to create a great furor which burns like a fever for a few weeks, and it is another thing to train men in the sober ways of a godly life. And so the pastor must not only precede the evangelist, he must follow him. The poor, stupid, uninteresting, lazy, cowardly ministers must prepare the way for him, and they must, after he has gone, perform the quiet drudgery which is noticed in heaven, but which always escapes the eyes of the scribes.

Self-Possession the Present Need

Another Message from President Woodrow Wilson.

IN THESE times, when unusual things are happening and there are many queries as to the future, I suppose that these associations whose business it is to commemorate the past must be asking themselves what part they have in the future. Our business, of course, is not merely one of recollection, not merely the business of remembering and reverencing the traditions of the country that we love. There is no dignity in a tradition which has lost its practical energy, and our interest in traditions is that they should bear fruitage in the present and a still richer fruitage in the future.

Your society is particularly intended to commemorate the circumstances of the birth of this nation, but I take it for granted that it is not your thought to create an exclusive company of those whose recollections by heredity run back to that great day, but that your thought is also of the constant rebirth of the nation.

In a peculiar degree the United States seems to be reborn from generation to generation, because renewed out of all the sources of human energy in the world. There is here a great melting pot in which we must compound a precious metal. That metal is the metal of nationality, and if you will not think I am merely playing upon words I would like to spell the word "metal" in two ways. For it is just the mettle of this nation that we are now

The need of self-possession, calmness and a judical temperament on the part of the United States in the present world crisis was urged last month by President Wilson in a speech before the session of the twenty-fourth centennial congress of the Daughters of the American Revolution, held at Washington, D. C. The President said self-possession was the supreme test of a nation's mettle, and urged the congress to rally to the cause of righteousness, as ministered by those who hold their minds quiet and judge upon principle. The following is the substance of the President's address.

most interested in.

There are many tests by which a nation makes proof of its greatness, but it seems to me the supreme test is self-possession, the power to resist excitement, to think calmly, to think in moments of difficulty as clearly as it would think in moments of ease—to be absolutely master of itself and of its fortunes.

HUMAN LIBERTY THE CHIEF THING.

We are interested in the United States, politically speaking, in nothing but human liberty. We are not interested in politics or government for their own sake. I venture to say that if there should ever be discovered a better form of government than the Democratic, we should wish to adopt it, because it was better, for our

object is not to stick in the bark, our object is not merely to preserve forms, but to preserve a precious essence, and that is the essence of equal opportunity and essential human rights.

America forgets what she was born for when she does exactly the way every other nation does—when she loses her recollection of her main object, as sometimes nations do and sometimes, perhaps, she herself has done, in pursuing some immediate and transitory object.

I cannot speak in more than general terms. Indeed, it is indiscreet for me to speak at all. But I can ask you to rally to the cause which is dearer in my estimation than any other cause, and that is the cause of righteousness as ministered to by those who hold their minds quiet and judge according to principle. We must preserve the judical temperament, not because we would sit in judgment upon others, but because we should ultimately wish to sit in judgment upon ourselves, because we should ultimately wish to be justified by our own consciences and by the standards of our own national life. Do you wonder that, hoping for such things and expecting such things from bodies of people like this, I should be glad to come and greet you? That I should esteem it an honor to say that I hope I shall have some part in the great things that you are trying to do and to create in the field of the national spirit?



THE CHRISTIAN CENTURY

EDITORIAL

TO OUR READERS.

FOR the past three weeks The Christian Century has been edited and issued without the participation of the editor. Mr. Morrison has been compelled to yield to the advice of his physician and take a rest. The combination of editorial and administrative responsibility which he has carried since the death of Mr. J. C. Kilner, the business manager, over three years ago has worn down his strength and he is now under the physician's care in Springfield, Ill.

Until his return the editorials are being provided by a group of our ablest and best known writers, whom our readers can identify by their familiar initials which appear from week to week under the "first page" editorials.

Readers and friends of The Christian Century will no doubt join the office staff in earnest wishes for Mr. Morrison's speedy recuperation.

THOMAS CURTIS CLARK.

IS ROOSEVELT FOR PEACE OR WAR?

SINCE taking the Nobel Peace Prize of \$40,000, Mr. Roosevelt has stood in the minds of most Americans as pre-eminently a man of peace. But the few utterances from him on the subject of peace and war since the opening of the present war, have given his admirers a fear that he was rapidly developing into a militarist; and the expression has frequently been heard that if Mr. Roosevelt had been in the White House instead of Mr. Wilson during the past two years, the United States would have been at war with Mexico and probably also with one or the other side in the European war.

Colonel Roosevelt's soldierly career in the Spanish-American war, his fighting qualities as a politician, and his constant war upon the unrighteousness of big business and political bossism, coupled with his advice to get ready for war in time of peace, as the surest way to prevent war, or to prevent utter disaster to the country in case of war, have given the popular impression that he would like to plunge the United States into a career of militarism.

Then, too, he has said some rather blunt things against the program of peace advocates.

Americans were startled a few days ago when they took up their morning papers and read the big headlines announcing that Mr. Roosevelt had "plucked some more feathers from the dove of peace." He had spoken his mind again on the foolishness of peace advocates in reply to an inquiry as to his opinion of the Women's Peace Convention at the Hague.

But after a careful reading of Mr. Roosevelt's letter one concluded that he may have had some ground for his opposition to peace. It appears that he is not so much against peace as against peace on the wrong terms. There is a peace which is the first step toward war—peace on the basis of wrong, injustice and unrighteousness.

Mr. Roosevelt hates war, but he hates wickedness more; and he believes that it is a good peace policy to keep up the fight until wrong is overthrown and peace can be made on the basis of righteousness.

There is some ground for difference of opinion between those who advocate "peace on any terms, just so it is peace," and those who want peace on such terms as will mean permanent peace and justice to all.

That kind of peace will be longer coming, and it will cost more, but it will be worth more.

THE SUNDAY REVIVAL CAMPAIGN.

A SMALL group of ministers in Chicago has labored long and earnestly to secure Mr. Sunday for an evangelistic campaign here.

At first it was to be limited to the West Side. But later on, at Mr. Sunday's own suggestion, or perhaps his insistence, it was widened to include the entire city.

This situation is presenting a somewhat difficult problem to many ministers and churches. Mr. Sunday brings into a community a whirlwind type of evangelism, which brings large

results in members added to the churches, and in much wholesome reconsecration of life.

On the other hand, he presents Christianity in crude and obsolete forms with which modern interpreters of the gospel have no sympathy.

Ministers do not wish to take the position of opposing any good work. They are only concerned that the good that is done shall not cost too much to make it profitable.

There is little objection to the money required for such an enterprise. Nor does any reasonable person find fault with the gifts Mr. Sunday receives personally. The bizarre features of tabernacle, sawdust trail and pulpit gymnastics can all be passed over as perhaps necessary items in Mr. Sunday's program.

The deepest question is this: Granting the thousands of converts, the good records of transformed lives, the many testimonials to the permanence of results gained, is not the price still too great? That price has to be paid in the total influence of Mr. Sunday's work on a city, the interpretation of Christianity presented, the utter defiance of all commonly accepted ideals of constructive religious education, and the lowered tone of church life which can hardly fail to follow such a campaign.

These questions are being seriously and anxiously asked by hundreds of Chicago preachers today. They do not want to stand in the way of any good work. They wish to be true servants of Jesus Christ. But is the proposed campaign likely to aid or hinder the work of the church in Chicago?

THE TWENTY-THIRD PSALM.*

THE LORD is my shepherd, I shall not need;
He maketh me in pastures green to lie,
He leadeth me the restful-waters by,
My soul he doth restore and me doth lead
For his name's sake the rightful paths to heed;
Yea, though I walk death's vale of shadow, I
Will fear no evil there; for thou art nigh,
Thy rod, thy staff they comfort me indeed.
Before my foes a table spreadst thou me,
My head thou hast anointed oil withal,
The brimming cup for me is running o'er;
Goodness and loving kindness verily
Shall follow me what days of life befall
And I will dwell in the Lord's house evermore.

FREDERICK A. HENRY.

PRESBYTERIANS AND UNION SEMINARY.

THE Union Theological Seminary in New York City, now affiliated with Columbia University, was formerly a Presbyterian school in good and regular standing.

When its leaders, such men as Prof. C. A. Briggs and Prof. Francis A. Brown, were accused of heresy, because they accepted as valid the processes and results of the historical method in Bible study, the institution, partly on its own initiative and partly as the result of denominational influence, was gradually separated from the jurisdiction of the church, and today is an independent foundation.

This situation has never been accepted with grace by the more conservative denominational leaders; partly because Union is now a far more influential institution than Princeton or any other regular Presbyterian school, and partly because its broad teachings and frank acceptance of critical and scientific views are a constant challenge to the older types of orthodoxy.

Two years ago the latest of a series of efforts was made to bring the church and the Seminary together again. But the sort of men placed on the commission appointed for that purpose by the General Assembly made it clear that nothing more than a new campaign against Union could be expected.

Rev. Mark A. Matthews of Seattle, a former Moderator of the Assembly, was made chairman. His extreme conservatism would render him unfit to have any dealings with men of the

*A sonnet written by Judge Henry, of Cleveland, for his Bible class.



modern type, or to represent the moderate and progressive sections of the church in the proposed negotiations.

The commission made no report last year. This year they announce their purpose of presenting a statement at the approaching Rochester Assembly. It is safe to predict the failure of any efforts made by a group of men so constituted to bring the church and the school into closer co-operation. At best any report presented can only widen the breach.

This is to be regretted. The Presbyterian Church needs Union Theological Seminary. But it is beyond hope that any renewal of relations can be contemplated which does not preserve the freedom of the Seminary from ecclesiastical or dogmatic control.

ROOSEVELT AS A POLITICAL BOSS.

WHATEVER else the libel suit against Mr. Roosevelt will prove, it is helping to clear up the secret of his success as a political leader. The attorneys prosecuting the case against him have been trying to show that he was on intimate terms with the bosses he denounces; that he used their methods, conferred with them before acting, and was himself one of the bosses. All of which they have succeeded in proving on him to his delight.

But there are two kinds of bosses: there are bosses who rule to benefit themselves, and there are bosses who rule to benefit the people. And by a singular divination of the difference, the people will forgive the one, but not the other.

Mr. Roosevelt was loyal to the bosses of the Republican party, who promoted his candidacy for the governorship of New York and for the presidency, and he is provokingly proud of it. He did not try to conceal the fact of his intimate correspondence with Bosses Platt, Odell and Barnes. But secreted in every letter to these men which was produced against him, was the antidote for the poison of such correspondence.

When Platt would write to him asking him to veto some piece of legislation which hurt big business interests, Mr. Roosevelt would reply: "I should be very sorry to see them hurt, but you would not expect me to do anything against my conscience."

When asked to appoint some friend of a boss to a fat position, he would reply: "I thank you for calling my attention to Mr. So-and-So for the position in my gift; and I shall be happy to appoint him if I find that he is the best man for the place, for what we must do both for the good of the party and of the state is to put the best men in office."

When asked what his purpose was in consulting with Senator Platt, he said:

"My purpose in consulting with Mr. Platt was partly to see if I could not come to an agreement with him which would prevent me from breaking with the Republican organization. I realized that in my official position I could prevent wrongdoing, but alone I could not get affirmative right-doing."

MORAL OPTIMISM.

OURS IS AN age that believes in recovery. It does not snivel much over lost ground. It is sparing of Alases, Eheus and Misericordias. It has a feeling that every experience means something positive, and enters into the texture of reality. The contrary winds are not contrary but contributory.

The typical man of our time faces the slings and arrows of outrageous fortune with a certain bonhomie and sportiveness that discounts their impact at least by half. He believes in compensation and the "come-back."

Apropos of this expectant, optimistic attitude even in the midst of suffering, we cite the following verses written by a Disciple minister while lying in a hospital:

WHEN YOUR BACK COMES BACK.

When your back comes back,
That has been all out o'whack,
Oh, then there's hallelujah in your sole.
You caper and you dance,
You tango and you prance,
You can fill most any role,
When your back comes back.

When your back comes back,
To the functionable knack,
It has had these many, many years,
O it's then you're feelin' gay,
O it's then you'll make some hay;
Faith! it is no time for tears,
When your back comes back.

When your back comes back,
Wiry, flexible—nary crack,
All the devils couldn't make you have the blues.
O it's then you get so busy,
It almost makes you dizzy,
For you've got no time to lose,
Now your back's come back.

—Rev. Lum. Bago.

It should be stated that Mr. Bago's back has since come back and he is on his job as usual.

PRAYER.

BE not afraid to pray—to pray is right.
Pray, if thou canst, with hope, but ever pray,
Though hope be weak; or sick with long delay.
Pray in darkness, if there be no light.
Far is the time, remote from human sight
When war and discord on the earth shall cease;
Yet every prayer for universal peace
Avails the blessed time to expedite.
Whate'er is good to wish, ask that of heaven,
Though it be what thou canst not hope to see;
Pray to be perfect, though material heaven
Forbid the spirit so on earth to be;
But if for any wish thou canst not pray,
Then pray to God to east that wish away.

—Hartley Coleridge, in The Lutheran Observer.

Five Souls

FIRST SOUL—

I was a peasant of the Polish plain;
I left my plow because the message ran:
Russia, in danger, needed every man
To save her from the Teuton; and was slain.
I gave my life for freedom—this I know:
FOR THOSE WHO BADE ME FIGHT HAD TOLD ME SO.

SECOND SOUL—

I was a Tyrolese, a mountaineer;
I gladly left my mountain home to fight
Against the brutal, treacherous Muscovite.
And died in Poland on a Cossack spear.
I gave my life for freedom—this I

know:

FOR THOSE WHO BADE ME FIGHT HAD TOLD ME SO.

THIRD SOUL—

I worked in Lyons at my weaver's loom,
When suddenly the Prussian despot hurled
His felon blow at France and at the world;
Then I went forth to Belgium and my doom.
I gave my life for freedom—this I know:
FOR THOSE WHO BADE ME FIGHT HAD TOLD ME SO.

FOURTH SOUL—

I owned a vineyard by the wooded Main,
Until the Fatherland, begirt by foes
Lusting her dowfall, celled me, and I rose

Swift to the call—and died in fair Lorraine.

I gave my life for freedom—this I know:

FOR THOSE WHO BADE ME FIGHT HAD TOLD ME SO.

FIFTH SOUL—

I worked in a great shipyard by the Clyde,
There came a sudden word of wars declared.
Of Belgium, peaceful, helpless, unprepared,
Asking our aid; I joined the ranks, and died.

I gave my life for freedom—this I know:

FOR THOSE WHO BADE ME FIGHT HAD TOLD ME SO. The London Nation.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE.

Union Seminary Men Ordained.

The Presbytery of New York went into executive session on April 12 to examine candidates for the ministry from Union and Princeton Theological seminaries. Dr. John Fox made a formal protest against the admission of Union students, but the young men were accepted after being given a rigid examination. It is said that, "None of them denied the virgin birth, bodily resurrection or inspiration of the Bible, but made a distinction between literal and figurative interpretations." Dr. J. H. Jowett was present at the meeting of the presbytery and made a statement denying that he had allied himself with certain ultra-conservative elements in the denomination. He desired that the meeting of the presbytery should be private and free from the intrusions of reporters and casual visitors during the examination of candidates for the ministry.

Baptist Deacons Will Not Commune.

The churches of New York are planning a big revival movement for their city and a number of the ministers had planned to hold a union service at which the communion service would be held. "The right way to begin a revival is not with a banquet, but with a communion," the chairman of the committee, Rev. Charles W. Welch, had said. The pastor of the Baptist church where the union service was to be held was entirely in favor of the union communion service, but his deacons objected and it was necessary to have the union meeting without the communion.

Bross Lectures at Lake Forest.

The Bross Lectureship at Lake Forest University, Lake Forest, Ill., has given rise to such volumes as "The Bible—its Origin and Nature," by Dods; "The Sources of Religious Insight," by Royce, and others. This year the lectures will be given by Rev. John Neville Figgis, of the House of Resurrection, England. His theme is "The Will to Freedom, or the Gospel of Freedom and the Gospel of Christ."

Mormons Make Financial Report.

The Church of Jesus Christ of the Latter Day Saints for the first time in its history has made public a financial report. It is not audited by any chartered public accountant, but, whether accurate or inaccurate, it contains many interesting statements. It was submitted to the annual conference of the Mormon Church in the Salt Lake Tabernacle on Easter Sunday, and shows that the tithe collections for 1914 were \$1,887,920. Of this sum \$731,000 was spent for church buildings, \$331,000 for schools, \$64,000 for church temples, \$228,000 for missionary work, \$136,000 for the church hospital in Salt Lake City, \$116,000 for poor relief, and \$99,000 for church offices. This leaves what would seem to other churches a large sum unaccounted for. The birth rate among Mormons is reported to be thirty-nine per thousand per year and the death rate eight per thousand. The increase of membership from 1901 to 1914 is said to be 129,000.

Schools of Methods.

The International Sunday School Association has issued a bulletin showing

the proposed Schools of Principles and Methods scheduled for the summer. Some of these schools are to be held under organized Sunday-school supervision, while others are under the direction of denominational leaders. The bulletin gives the time and place of each meeting,

and the name and address of the person to whom inquiries from interested persons should be directed. The association will be glad to mail copies of the bulletin to those who write, enclosing a stamp, to the Educational Superintendent, 1416 Mallery Building, Chicago, Ill.

Christian Endeavor to Storm Chicago

The Fifth World's and Twenty-Seventh International Christian Endeavor Conventions, Chicago, July 7-12, 1915.

BY A. G. FEGERT.

At least sixteen thousand delegates are expected to attend the Fifth World's and Twenty-seventh International Christian Endeavor conventions to be held in Chicago July 7 to 12 of this year.

The "Chicago, 1915" convention committee has held meetings weekly for the past eighteen months to provide accommodations for the delegates during their

England; Dr. Royal Dye of Africa; Dr. Francis E. Clark, the founder and president of the Christian Endeavor movement; Jane Addams, Mrs. Mary Harris Armour, Rev. Floyd Tompkins are others who will speak. Besides these all the leading Christian Endeavor field secretaries will give addresses.

A chorus of one thousand voices assisted by a brass band of sixty pieces will lead the music of the convention under the direction of Professor H. Augustine Smith, Chicago's most noted leader. His vested choir of two hundred voices will form the nucleus of the convention's chorus.

Since "I Will" is the motto of Chicago, the Chicago 1915 convention committee has adopted as the convention motto the following: "Trusting in the Lord Jesus Christ for strength, I will." This motto is being used on the advertising matter of the convention, on the convention badge and in the convention song.

Among the special features of the convention will be the athletic contest, to be held on Stagg Athletic Field, University of Chicago, under the direction of Coach Alonzo Stagg of the University. City, state and provincial Christian Endeavor unions will compete for the honors. A full program of field and track events will be scheduled. There will also be relay races, baseball games and tugs of war between teams representing the various unions.

It is estimated that five hundred thousand Christian Endeavorers live within a ten dollar railroad rate zone of Chicago. Arrangements have been made by which a limited number of delegates can be housed in private residences at a cost of not exceeding a dollar a day. Rooms in first class hotels convenient to the Coliseum will range from one dollar to two dollars a day per person without meals, depending upon the location of the room and the number occupying it.

Chicago is now in the midst of a campaign to submit the question of saloons or no saloons to the voters at the election in April, 1916. All temperance organizations of every description, civic bodies, women's clubs, besides the churches and allied associations, are united in the campaign under the direction of the Dry Chicago Federation. As a result of the past activity of the reform forces in Chicago and the concerted movement to oust its saloons, Chicago has become in the opinion of politicians and church leaders alike—the most moral large city in the United States.

Information regarding the convention may be obtained by addressing E. P. Gates, Chairman of the Promotion Committee, 406 Association Bldg., Chicago.



Hon. J. A. Macdonald, famous Toronto editor, one of the speakers at the coming Christian Endeavor Convention

stay in Chicago besides arranging for all the other details of the convention. H. H. Marcusson is chairman of this convention committee.

The principal sessions of the convention will be held in the now historic Coliseum, the political storm center of the United States. It is in this building, with a seating capacity of fifteen thousand, that the national political conventions have been held, which nominated McKinley, Roosevelt and Taft. Churches within a radius of two miles have been secured for the various denominational rallies to be held in connection with the convention.

Leading pulpit and platform orators from all parts of the world will address the delegates. The program will be one of the best ever offered at a Christian Endeavor convention.

President Woodrow Wilson and Secretary of State William J. Bryan have agreed to speak provided affairs of state will permit their absence from Washington. "Billy" Sunday, who was converted in Chicago, will conduct a series of evangelistic meetings at noon every day during the convention.

Hon. J. A. Macdonald of Toronto, Canada; Rev. Dr. F. B. Meyer of London,

New Methodist Book Men.

Two new members were elected by the book committee of the Methodist Book Concern at the annual meeting last week, at San Francisco. John W. Fisher of Newport, Tenn., was elected to represent the sixth district, succeeding Dr. John A. Patten whose resignation, recently accepted, was offered because of magazine comment on his business as a proprietary medicine manufacturer. Jesse R. Clark was elected a member of the local committee in charge of the publishing plant at Cincinnati, Ohio, to fill the vacancy caused by the death of Robert T. Miller.

"A Voice From the Crowd."

People want a preacher "to be an intelligent man and a man with gumption enough to administer congregational affairs." But the increasing cry is for a spiritually minded man along with these other things. This thought is one of the "submarines" launched by Geo. Wharton Pepper, L. L. D., a lawyer of nation-wide reputation, in a series of lectures on preaching delivered at Yale last month entitled, "A Voice from the Crowd." The exclusive serial rights to publish the heart of this series of lectures has been granted to The Sunday School Times, an every-week religious publication. A post card request addressed to The Sunday School Times, Philadelphia, will bring a three weeks' free trial of that paper containing a detailed announcement of this series of articles.

College Class Taboos Liquor.

The class of 1915 at Williams college has taken a new stand in that institution by voting solemnly through its class rules, that it will never permit liquors to be dispensed at any of the reunions it expects to hold on the college campus in years to come.

Publicity and Church Attendance.

A six weeks' go-to-church campaign recently held in Newburgh, N. Y., has again proved that it pays churches to advertise. The campaign was conducted by both Protestant and Catholic churches of the city, the committees being made up entirely of laymen. The publicity committee obtained the co-operation of experts on the local papers and large paid advertising space was used. Across the principal street of the city for six weeks hung the banner, "Say, friend, will you go to church next Sunday?" Many sorts of advertising cards, slides in moving picture theaters and other special publicity assisted. Money for the campaign was subscribed before the committees began work. As a result, over 16,000 persons were in the churches each Sunday during the campaign in a population of 29,000. Sunday-schools and midweek services have also been much better attended. New sets of workers have been brought to the front.

Advertising Men to Fill Pulpits.

For five days, beginning on June 20, Chicago will entertain the biggest gathering of advertising and publicity men ever assembled in one city. Delegates to the number of 10,000, representing 160 organizations comprising the Associated Advertising Clubs of the World, will come to Chicago from every state in the Union, Canada, England and the English-speaking islands of the Pacific. Plans which comprehend a program of business and publicity events designed to attract the attention of the business world rap-

idly are being completed by the convention committee of the Chicago association. The most spectacular event of the convention will be a "night pageant" in which fully 10,000 men are expected to take part. Delegates from each state will act as escorts to floats displaying the products of the national advertisers of that state. On the morning of the opening day, Sunday, June 20, pulpits in fifty Chicago churches will be filled by business and advertising men of national prominence, who will deliver lay sermons on business ethics. For the afternoon of that day a big inspirational meeting is planned in the Auditorium theater, where delegates will bring before the public the "new business conscience" idea, for which the Associated Advertising Clubs are the sponsor. President J. H. Fahey of the Association of Commerce of the United States will be one of the speakers.

New Summer Instructors at the University.

Among the summer faculty of the Divinity School at the University will be Francis A. Christie, Professor of Church History in Meadville Theological School; Ozora Stearns Davis, president of the Chicago Theological seminary, and Leroy Waterman, Professor of Semitic Languages and Literatures in the University of Michigan.

Huerta Expelled from Masonic Order.

Church and lodge are not on good terms in Mexico. Victoriano Huerta has been expelled from Concordia lodge in Jalapa, Mexico, for alleged betrayal of the interests of the republic to the Roman Catholic church. The incident helps reveal the religious situation in the neighboring republic.

Annuities, Not Charity, for Old Pastors

This Idea Favored by Methodist Bishops in Annual Meeting of Conference Claimants.

Preachers should not be the recipients of charity after having spent their lives in the ministry; they, their widows and their orphans should receive annuities.

Speaker after speaker expressed this sentiment at the Methodist convention under the auspices of the board of conference claimants (which corresponds to the Ministerial Relief among the Disciples), which was held in Chicago last week.

Five bishops addressed the meeting at night.

Bishop Thomas B. Neeley of Philadelphia criticized the terms "retired preacher" and "conference claimant," declaring "superannuated preacher" more nearly described the real beneficiary of the fund.

"Everybody knows that a 'superannuated' preacher has completed his full term of service honorably," he said, "while a 'retired' preacher may have retired for one of many reasons—some not as honorable as others.

"Then that term of 'claimant' is an unfortunate one. A 'claimant' is one who is asserting his claim, while the minister who is a superannuate should march right up and take his pension without apology, because he has a right to it.

"The system should be such that there should be no inquisition regarding whether he has a strip of land before the conference decides whether he is entitled to a pension.

"Nobody has a right to ask him how much money his wife has saved. The law of the church should be that it will take care of him and assure him when he enters the ministry that his old age will be provided for."

Bishop R. J. Cooke of Portland, Oregon, told the convention the surest way to kill the church was to "starve the ministry."

"If I wished to kill the church I would not attack the religion nor its doctrines," he said.

"The people don't care about doctrines; they don't even know them. If you desire proof of this see how easily they go from one denomination to another without any thought about the things their fathers died for.

"We need an educated ministry. The people will not listen to an ignoramus. It's not enough that a man can shout 'hallelujah' to advance the cause of the gospel. He must have intellect to influ-

ence the sharp, discriminating men in the pews.

"The fine, strong men of intellect who are university graduates will not become pastors until the church takes care of its ministry. The church that would preserve itself must do this."

Bishop Homer C. Stuntz took exception to some of the remarks of those who preceded him.

"Be careful how you attribute commercial motives to young men who are looking toward the ministry for their life work," he said. "You have plenty of other arguments to get your fund without cheapening the ministry.

"I would have been insulted had anyone come to me when I was called of God to His blessed service and suggested that I count the cost before leaving my law business to become a preacher."

The convention sessions were opened by Bishop William F. McDowell, president of the board of conference claimants.

Dr. Clarence True Wilson of Topeka, Kan., gave the principal address.

"As this nation can never pay the soldiers that saved its life," said Dr. Wilson, "so the church can never pay enough to the soldiers of the cross.

"The preachers are the pioneers of an enlightened education. The world cannot do without them, the church cannot do without them and we cannot do without them.

"After a faithful and well spent life all that there now is to compensate these men who have spent themselves in sacrificial service can be expressed in two words—pauperism and heaven."

The meeting was preliminary to the convention called for the purpose of raising a \$10,000,000 endowment fund to pension the preachers, their widows and orphans.

President Wilson sent the following greeting to the conference:

"I hope you will convey my greetings to the aged ministers who are expecting to convene on the 27th of this month and also express my sincere interest in the objects they have at heart."

A letter was read, which had been received from Governor E. F. Dunne, in which he said:

"I trust the object of your meeting will be attained and the funds provided for the hard-working and ill-paid veterans of the cross."

Here and There

THE PEST OF NUMBERS AGAIN.

So devoted are we to size that to get away from the illusion seems impossible. If we can only get a crowd, we fear not what man can do unto us, so we seem to say. The new slogan is, "Give me crowds or give me death!" While we talk of numbers unceasingly someone ought to rise to remind us that Jesus was never conspicuous because of the crowds that waited upon his ministry. The multitudes were present at times, but the Twelve were his dependence. But that is neither here nor there. In our state the Sunday-schools report their attendance of one hundred and fifty or more to the Weekly Bulletin. One school adds those who attended the preaching service to those who were present at the Sunday-school. The justification for this is that the combined Sunday-school service gives the right to add the congregation to the Sunday-school. Another school includes in the report those who attend a Monday and a Wednesday evening Bible class. For the benefit of all such we wish to suggest that they include those who were absent in body but present in spirit; those who expected to come but were unavoidably detained. We do not see why the evening congregation should not be included in the count. Worst of all, there seems no way to correct the abuse. Those who could won't, and those who would can't. It remains for those who report to follow the method of counting as the offending school counts.

WANTED—A RELIGIOUS JOURNAL WITH TEETH?

Recently in New York City a number of men were discussing the question of religious journalism. It was agreed that the English journals are far superior to the American in point of leadership. One of the speakers thought we needed to have religious newspapers with teeth. We wonder if he is acquainted with the journalism of the Disciples. We can give him all varieties of teeth except hen's teeth. We recall rake teeth, harrow teeth, fine tooth comb-teeth, fangs, and store teeth. All of which have appeared at one time or another in print!

Had we been present at the discussion, the advocate of teeth in journalism would have been invited to retire peaceably if he would, but forcibly if he had indicated any dissent. He certainly ventured to be wise above what was written and should have paid dearly for his folly.

If ever we see a journal with milk teeth we gird up the loins of our faith and hope for the best, or we take to the woods. As for us, we propose to establish a chair of dentistry, when we get rich, hard by every aspiring journal. The dentist will get busy whenever a sprouting tooth appears. No teeth in ours, please.

THE SUN WORSHIPERS.

In these glorious days when the sun is etching pictures of beauty upon our globe as a film we are reminded of the ancient sun worshipers. What wonder if they did look upon the sun as the source of light and beauty, the great painter, the life-giver, the nourisher of men! We have learned to look beyond the sun to Him who kindled its fires, who can transform its flame into myriad hues, and by its power bring life out of the caverns of death. And are not the revelations of this

spring time to the earnest soul but glimpses of beauty which shall be ours to enjoy after all the mists of life have cleared away? And after all, what is the light of sun or moon or star to that unapproachable light in which dwells the King, immortal and invisible?

"Enthroned amid the radiant spheres,
He, glory like a garment wears;
To make a robe of light divine,
Ten thousand suns around Him shine."

IS THE ARGUMENT VALID?

It has been our custom to refer to the passage, "One Lord, one faith, one baptism," as conclusive proof that the one bap-



Rev. E. B. Barnes, Richmond, Ky.

tism was immersion as opposed to sprinkling or pouring. But were sprinkling and pouring known in the church when the Ephesian letter was written? In addition, was not the apostle speaking of something besides baptism and used it to strengthen his argument? In any case, the affusionist, satisfied with the merits of the argument in support of his proposition, could use the passage to maintain his contention as well as the immersionist. The immersionist weakens his case when he affirms that the "one baptism" is emphasized to minimize either of the other two forms, since that is an admission that these forms were known to the apostle. And if three forms were known it seems that he would have been bound to specify which form was the one baptism.

THE COMMENCEMENT SEASON.

It will soon be here, and the youthful orators will settle for us the vexing problems of the European war, they will tell us of the follies of ambition, of the principles which make for success, why Rome fell and why America will go the way of all flesh—unless, etc. If there is anything you need to know, your ignorance is culpable if you live within a hundred miles of a college in the month of June. A score of years ago or a little more we had the honor of settling several problems which had disturbed the human race from the creation of Adam down to the period of which we speak. But we learned then and since that mankind hails from Missouri.

OUR ENTRANCE INTO UNION MEETINGS.

As this is to be discussed at one of our summer assemblies, it is in order to call attention to those evangelists among us who do not believe in union evangelism, but who invite any to "come forward and indicate any church you wish to join." The main thing is to find Christ, so the exhortation runs, and then you may join the church of your choice. We have all heard it, and wondered what the difference between that and out and out union evangelism could be. Then we should like to know the difference between following a union evangelist, as many of our churches have done, and being led by one of our evangelists in a union meeting. If it is right to follow it cannot be wrong to lead. As for ourselves we hope that our evangelists will take the field for union meetings, go in heart and soul, reach the largest numbers, do all the good they can, and by their presence testify to their belief and ours in Christian union, and their disbelief in the unreasoning prejudice that thus far has kept them out of the larger field.

SPECIAL DAYS IN THE CHURCH.

Just now because of their increasing number we are likely to make merry over them, and suggest humorously other days for observance. Of course, we can overdo a good thing, but, on the other hand, the special day has its merits. One can concentrate the minds of the people upon it, and present an array of facts that would hardly be possible otherwise. The Episcopal Church has its special days all through the year on which some great doctrine of Scripture is emphasized. Why would it not be a good thing to have a missionary month in which many phases of that subject could be discussed; a patriotic month, a month with the great leaders of the Church, or with the great singers and their songs, or with the reformers and philanthropists of the past or the present century? Then we could have a month to talk about the doctrines of the Church, the resurrection, the Bible and its authority, the person of Christ, the miracles, etc. To outline some such work for the year, would be a relief to the minister who is always on the wing for themes and texts, and what minister is not? He would be compelled to prepare himself if he would set aside days or months in this manner.

CROWNING THE PAST WITH HALOS.

This is one of the cardinal virtues of humanity. Death raises the commonplace into the realm of poetry; the everyday path becomes a highway of holiness for the saint who went through life unnoticed, the work that a man did for a bare living is seen through a golden haze, and the sermon the minister prepared with great care, but which provoked no comment, become memorable once death lets fall its terrifying pall. We know several ministers for whom an immortality is assured by the community as soon as they die, but who are having a hard time to keep off the rocks while in the flesh.

HE'S NOT THE ONLY ONE.

The Westminster Gazette tells of the American tourist doing the sights of Edinburgh who, on being informed by his guide that he was in John Knox's house, put the question, "Who was John Knox?" In a scandalized tone he got the reply, "Man, d'ye never read yer Bible?"

E. B. BARNES.

A Page of Choice Verse

THE NEW MAN OF THE CENTURIES.

EDWIN D. SCHOONMAKER IN THE CENTURY MAGAZINE.

I MEET him as I come and go
Along life's paths from day to day,
And, town or field, I always know
His heart is placid, come what may.
And always the quiet of the trees
Is round him as he passes by;
He leaves with me his kindly eye,
The New Man of the Centuries.

At business when the knot is hard
And the quick word is on the lip,
A mild hand stays the lifted whip,
A gentle presence stands on guard.
And ever when I feel he sees
I struggle with my baser part:
He makes his daily life his art,
The New Man of the Centuries.

And when I walk with him alone
The crowded street, the country lane
(This kindred soul that knows my own),
Between us lies the loud world slain.
A face, a star, a passing breeze
Goes whispering by; we understand:
His faith is in his farewell hand,
The New Man of the Centuries.

You, friend, have met him, have you not,
Who takes the stranger at his worth?
You seem to have known him from your
birth.

Something divine, you know not what,
Something that puts you at your ease,
Is his; a simple man and strong:
His face goes with you like a song,
The New Man of the Centuries.

And, young or old, he seems to me
An elder brother of the race,
The World Man as he is to be
Discobol of sham and pride of place.
He keeps the common road, and sees
And makes the best of life his own:
Perhaps he goes his way unknown,
The New Man of the Centuries.

Yet great he seems among the great.
And when I see the courtesy
Wherewith he greets full brotherly,
The Prince, the beggar at his gate,
Almost it brings me to my knees.
Of every race and creed is he:
I meet in China or Chile,
The New Man of the Centuries.

THE MESSAGE OF THE GRAND CANYON.

BY JACK BORLASE.

A PURPOSE He had when He
built me,
When He covered me o'er with
rock and tree,
And the purpose He had I will tell to
thee;

For it seems that you do not know.
The lynx and the lion, the lean coyote
And the mountain-sheep and the bearded
goat

Have ever and e'er understood the whys
And the great wherefores of the painted
skies

Where the waters of myst'ry flow;
But the "all-consuming" brain of a
man

Is a bit too weak to fathom the plan.

Since the day when the Master came and
said,

"Now be a mountain instead of a bed,
And grit your teeth while I cut your head
And your trunk and your tail clear
through."

I have often wept and I've often smiled
When I've thought of the poor fools, run-
ning wild,

And to tell the truth, there are moments
still

When I weep my weep and I laugh my fill
As I listen to some of you;
But the message I bring is a vital thing,
And a worthy song is the song I sing.

The old Piute and the Navaho,
Though their skins are bronze and their
ways are slow,
Both listened to me in the long ago



Alfred Noyes, Author of "Drake" and a recent volume, "A Belgian Christmas"

When I acted most infernal;
And above their failings, above their
fears,
And beneath their smiles and beneath
their tears,
Is the hope of a happy hunting-ground,
And the hope of a future to be found—
Yea, faith in a life eternal.
And this is the message I bring to you,
Which is old as the hills and ever new.

THE TREES AND THE MASTER.

Into the woods my Master went,
Clean forspent, forspent,
Into the woods my Master came,
Forspent with love and shame,
But the olives they were not blind to Him;
The little gray leaves were kind to Him.
The thorn tree had a mind to Him
When into the woods He came.
Out of the woods my Master went,
And He was well content.
Out of the woods my Master came,
Content with death and shame.
When Death and Shame would woo Him
last,

From under the trees they drew Him last;
'Twas on a tree they slew Him—last
When out of the woods He came.

—Sidney Lanier.

AT SIXTY-TWO.

Just sixty-two? Then trim thy light,
And get thy jewels all reset;
'Tis past meridan, but still bright,
And lacks some hours of sunset yet.

At sixty-two
Be strong and true,
Scour off the rust and shine anew.

'Tis past meridian, but still bright,
And fight fresh battles for the truth;
For what is age but youth's full bloom,
A riper, more transcendent youth,
A wedge of gold
Is never old;

Streams broader grow as downward rolled.

At sixty-two life is begun;
At seventy-three begin once more;
Fly swiftly as you near the sun,
And brighter shine at eighty-one.
At ninety-five,
Should you arrive,
Still wait on God, and work and thrive.
—New Haven Journal-Courier.

THE BRAVEST BATTLE.

The bravest battle that ever was fought—
Shall I tell you where and when?
On the maps of the world you will find it
not;

'Twas fought by the mothers of men.

Nay, not with cannon or battle shot,
With sword or nobler pen;
Nay, not with eloquent word or thought
From mouths of wonderful men.

But deep in a walled-up woman's heart,
A woman that would not yield,
But bravely, silently bore her part—
Lo! there is that battlefield.

No marshaling troops, no bivouac song;
No banner to gleam and wave.
But, O, these battles they last so long—
From babyhood to the grave.

Yet, faithful still as a bridge of stars,
She fights in her walled-up town—
Fights on and on in the endless wars,
Then, silent, unseen, goes down.

O ye with banners and battle shot
And soldiers to shout and praise,
I tell you the kingliest victories fought
Are fought in these silent ways.
Joaquin Miller.

I AM HIS.

Better in bitterest agony to lie
Before thy throne,
Than through much increase to be lifted
up on high,
And stand alone.
Better by one sweet soul, constant and
true,
To be beloved,
Than all the kingdoms of delight to
trample through,
Unloved, unloved.
Yet best—the need that broke me at Thy
feet,
In voiceless prayer,
And cast my chastened heart, a sacrifice
complete,
Upon thy care.
For all the world is naught and less than
naught,
Compared with this—
That my dear Lord, with his own life my
ransom bought,
And I am his.

—John Oxenham.

THE MOUNTAIN TOP.

I stand on high, close to the sky,
Kissed by unsullied lips of light;
Fanned by soft airs,
That seem like prayers,
Floating to God through ether bright.

This emerald land with love-clasped
hand,
In smiling peace below outspread;
Around me rise
The amber skies,
A dome of glory o'er my head.

Wind-swept and bare, the fields of air
Give the weaned eagles room for play;
On mightier wing
My soul doth spring
To unseen summits far away.

—Charles Gordon Ames.

The Sunday School

DAVID KING OVER JUDAH AND ISRAEL.

INTERNATIONAL UNIFORM LESSON FOR
MAY 23.

II Sam. 2:1-7, 5:1-5. Memory Verses, 5:2, 3.
Golden Text: Jehovah is my strength and my shield; My heart hath trusted in him, and I am helped. Psalm 28:7.

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2. (1) And it came to pass after this, that David inquired of Jehovah, saying, Shall I go up into any of the cities of Judah? And Jehovah said unto him, Go up. And David said, Whither shall I go up? And he said, Unto Hebron. (2) So David went up thither, and his two wives also, Abinoam, the Jerceelitess, and Abigail, the wife of Nabal the Carmelite. (3) And his men that were with him did David bring up, every man with his household; and they dwelt in the cities of Hebron. (4) And the men of Judah came, and there they anointed David king over the house of Judah.

And they told David, saying, The men of Jabesh-gilead were they that buried Saul. (5) And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed be ye of Jehovah: that ye have showed kindness unto your lord, even unto Saul, and have buried him. (6) And now Jehovah show loving-kindness and truth unto you; and I also will requite you this kindness, because ye have done this thing. (7) Now therefore let your hands be strong, and be ye valiant: for Saul your lord is dead, and also the house of Judah have anointed me king over them.

3. (1) Then came all the tribes of Israel to David unto Hebron, and spake, saying, Behold, we are thy bone and thy flesh. (2) In times past, when Saul was king over us, it was thou that leddest out and broughtest in Israel: and Jehovah said to thee, Thou shalt be shepherd of my people Israel, and thou shalt be prince over Israel. (3) So all the elders of Israel came to the king of Hebron, and king David made a covenant with them in Hebron before Jehovah; and they anointed David king over Israel. (4) David was thirty years old when he began to reign, and he reigned forty years. (5) In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over all Israel and Judah.

Verse by Verse.

BY ASA McDANIEL.

2:1. After this. The death of Saul and his sons, and the events connected therewith, I Sam. 16.—David inquired of Jehovah. In this crisis David wanted divine direction. No man errs if he intelligently seeks the guidance of Jehovah. Go up. Judah's territory lay on the highlands. Ziklag was lower, and the place where David lived at the time.—Hebron. One of the oldest towns in the world. It was the home of Abraham, and the burial place of Abraham, Isaac and Jacob, the chief city of Judah, and a fitting place for the capital. Today it is called El-Khalil by the Arabs.

2:2. Two wives. Polygamy was a common practice of the time.—Jerceelitess. Native of Jerceel, see I Sam. 25:43, 44.—Abigail. She was the former wife of Nabal. After the death of Nabal she became the wife of David. See I Sam. 25:36-42.

2:3. His men. Six hundred of his chosen men, who were devotedly attached to him. I Sam. 2:2; I Chron. 12:1-40.—The cities of Hebron. The cities in the district around about Hebron.

2:4. The men of Judah. The elders of the tribe of Judah. They were well disposed toward David. This fact is shown by the reading of I Sam. 30:26-31.—Anointed David king. Some years before Samuel had anointed David king (I Sam. 16:1-23), but this was the public recognition by the people.—House of Judah. Over the tribe of Judah.—The men of Jabesh-gilead. These were the men whom Saul had saved from the Ammonites. I Sam. 1:1-14.—They that buried Saul. See the account of it in I Sam. 31:8-13.

2:5. David sent messengers. David remembered the valiant men of Jabesh-gilead after his coronation.—This kindness. To bury the dead was considered an act of piety.

2:6. Jehovah show loving-kindness and truth. David invokes the divine blessing upon them.—Requite. Repay, reward. David was not an enemy of Saul, even if Saul was an enemy of David.

2:7. Be ye valiant. The times demanded courage on the part of Jabesh-gilead.—The

house of Judah has anointed me king. The house of Judah has anointed me king, and it will be the part of loyalty to concur. It will be to your advantage.

3:1. Then came all the tribes of Israel to David. Seven and one-half years connect the first and second parts of our lesson. The events narrated in these chapters should be read. All the tribes came to David through their representatives except Judah, over

Go Up!

The Lesson in Today's Life.

BY JOHN R. EWERS.

"Shall I go up into any of the cities of Judah?" And the Lord said, "Go up."



Here we see the secret of David's success brought to the light. He sought God's will, and, finding it, obeyed. He was just emerging from his outlaw existence. The vast successes of his mighty empire were before him. He goes forward on his knees. He seeks and finds God's will. "Not my will but thine." That is the only petition that a mature man will make. Childish natures may ask other things, but a tall character asks only that.

"GO UP."

That is God's word for today. The Christian church has yet to win its empire. Why, four-fifths of the world is yet in darkness and almost two-thirds of the United States is non-Christian. "Go up," that is the command for this hour. We need to know that we are facing a very real crisis. The Wall Street Journal comes out in a strong editorial asking if faith in the future life is weakening. Asking, also, if church attendance is falling off. Asking if the fundamentals of the Christian faith are crumbling. That journal says that business men want to do business with those who believe in the future life and that if this faith is failing a substitute must be sought. No pronouncement is made; no conviction is stated; but religion is recognized as vital even to business.

WAKING UP.

The church is slumbering. The average man thinks that if he goes to church on Sunday morning and gives a dollar per week to the church that his work is done. Unless the church and Sunday-school rouse themselves and catch the evangelistic spirit they are smitten with death. The ratio is forty Christians to sixty who are not in the U. S. Population is increasing at the rate of 2 per cent and church membership at the rate of 1 4-5 per cent. We are not holding our own. All the Protestant churches added only 450,000 last year! Catholics and Protestants together only 631,000. Shall we go up and take the land? "Go up."

PAY THE PRICE.

The average church member is of little account. Out of a congregation of 674 members, only 26 are doing any definite

work for souls. They would by union with David conserve their best interests.—We are thy bone and thy flesh. Their relation to David was the first reason for making him king. They were descendants from the same ancestors.

5:4. Thirty years old. This was the age of maturity. Joseph was made ruler of Egypt at thirty. Priests entered upon their work at thirty. It was the time at which Jesus began his public ministry.

5:5. In Hebron. The capital during the time David was king of Judah alone.—Jerusalem he reigned thirty and three years. This was the capital during the later period of David's long and prosperous reign.

work for souls. A church of 1,000 adds 100 and boasts of it. Any man who cannot win one other in twelve months is a poor stick and he ought to be told so. We want something for nothing. Notice our hymns. We are long on the song and short on the service. We are willing to let Jesus bear it all. We love to sing our souls away to everlasting bliss. We sit and sing. GET UP AND GO! O, that some one would give us a hymnal with some stirring songs. Give us some more like this:

"O, Zion, haste, thy mission high fulfilling, To tell to all the world that God is light: That he who made all nations is not willing One soul should perish, lost in shades of night."

"Give of thy sons to bear the message glorious: Give of thy wealth to speed them on their way: Pour out thy soul for them in prayer victorious: And all thou spendest Jesus will repay."

Chorus:
"Publish glad tidings of peace
Tidings of Jesus, redemption and release."

There is a real hymn. We sing it almost every Sunday. Would that some great soul would give us more of that type.

SPURT OR SPIRIT?

The passion for souls seems soon to burn itself out. We evangelize in spurts. What we need is the spirit. We must take off our coats and go to work. There must be individual work for individuals. Dr. John Timothy Stone has 200 men organized into a personal workers' class in Chicago and he is doing business for God. More voices must speak the message. More men must testify. We need a revival of the old-time testimony meeting on sane lines. If Christ can do anything for you, let us know. If He can't, let's stop fooling. There is no cheap way. You cannot buy souls. You must toil and toil hard to win them.

DOING PRETTY WELL.

The Disciples of Christ think that they are doing pretty well! Recent statistics ought to stir up our righteous souls. Pretty well, when half our country churches are dying? Four-fifths of our churches are in the rural communities. Pretty well, when last year showed only thirty-some thousand actual additions? Pretty well, when only a few of our members are working? Pretty well, when two-thirds of our churches care not a fig for missions either foreign or home? Ah, the day of empty boasting is over. The tumult and the shouting die. Lord God of Hosts, be with us in personal evangelism or there will be no Hosrs!!!!

Disciples Table Talk

STATE CONVENTIONS.

Dates and Places.

May 3-6, Texas, Dallas.
 May 4-6, West Virginia, Wheeling.
 May 4-6, Georgia, Griffin.
 May 10-13, Arkansas, Little Rock.
 May 10-13, Indiana, Marion.
 May 18-20, Maryland and District of Columbia, Beaver Creek.
 May 24-27, Ohio, Nelsonville.
 May 25-27, New Mexico and West Texas, El Paso.
 May 29-31, Arizona, Tucson.
 June 1-4, Oklahoma, Oklahoma City.
 June 3-7, Ontario, Toronto.
 June 7-9, Colorado, Longmont.
 June 8-10, Colorado, Pueblo.
 June 9-11, Colorado, Grand Junction.
 June 14-20, Iowa, Colfax.
 June 15-17, Idaho, South, Twin Falls.
 June 15-18, Missouri, Springfield.
 June 17-20, South Dakota, Carthage.
 June 22-25, Inland Empire, Spokane.
 June 27, West Washington, North Yakima.
 June 28-30, New York, Kenka Park.
 June 28-July 4, Minnesota, Mound.
 June, Montana, Kalispell.
 June, North Dakota, Minot.
 July 2-5, Manitoba, Portage la Prairie.
 July 6-13, Louisiana, Shreveport.
 July 6, 7, Saskatchewan, Saskatoon.
 July 6-14, Oregon, Turner.
 July 7-14, Michigan, Long Lake (Kokosing).
 July 8-10, Alberta, Calgary.
 July 16-18, California, South, Los Angeles.
 July 28-August 1, California, North, San Francisco.

Franklin Circle, Cleveland, Reports Show Good Year.

The reports at the annual meeting of Franklin Circle church, Cleveland, showed \$14,651 raised for all purposes, \$4,916 of which went to missions and benevolences. The church includes in its annual budget a scholarship which it presents to one of its own young men for entrance to Hiram college. Fifteen young people were in college last year and fifty-five in high school. The opening evening service each fall is in charge of the college people and seeks to stimulate the educational ideal. Seventy-nine persons were added to the church membership at regular services, making the resident membership 858. The Sunday-school average of the year exceeded 600 and a Chinese school is conducted on Sunday afternoons. The church is a Living Link in the state and American societies and last year assumed the support of sixteen native workers at Nantunghow, China. The every-member canvass made on January 10 included the raising of a building fund. The work of seventy men during the afternoon resulted in the raising of \$29,000 for all purposes, including an adjoining lot presented by A. R. Teachout for building purposes. Plans are now completed for a modern Sunday-school and community house adjoining the present plant and work will soon begin. The new equipment and the splendid vision of the membership promise to make the church a powerful religious and social center in the Sixth City. William F. Rothenburger is the pastor at Franklin Circle.

Church Interested in Life Problems.

For five successive Sunday evenings, H. E. Stafford filled the auditorium and Sunday-school room of his church with people interested in the discussion of their common problems. Such subjects were used as: "The Ideal Home," "The Kind of Young Man a Young Lady Ought to Marry," "The Kind of Young Lady a Young Man Ought to Marry," "Why Men Do Not Go to Church," and "Why Women Go to Church." The local papers are giving much space to the work of this church.

Work at Broadway, Los Angeles, Prospers.

The reports for the first quarter of this

year in Broadway church, Los Angeles, Cal., indicate great interest. There have been 1984 calls made, 236 letters written, 29 additions, and \$1,798.04 received during the

quarter. C. F. Hutsler is the aggressive pastor at Broadway.

Young Men Do Personal Work.

Report has come of an organized Bible class in Iowa of fifty young men, who have assumed responsibility for caring for all the young men who came into the church during a recent revival. These same young men were active in bringing young men to the services from night to night.

Los Angeles as a Summer Resort

The average American tourist views Los Angeles and Southern California as winter resorts, but it is beginning to be understood that this is the best place in the United States in which to spend a summer and that the summer is really the best time of the year for pleasure and comfort.

I now give the reasons in support of the above statement:

First: The low temperature compared to the eastern cities. Our thermometer shows

Fifth: Automobiling. Los Angeles county boasts of three thousand miles of good roads, probably the smoothest in the country, for automobile travel. The state of California is expending eighteen million dollars on good roads. Los Angeles owns one-third the automobiles in California, and California is the second state in the Union in the record of ownership, New York only exceeding it.

Sixth: The pleasures of the ocean. In less than an hour one may be at the beach



On the Way to Los Angeles—"Rainbow Canyon on Salt Lake Route"

that on July 1, when St. Louis had a temperature of 96, and Kansas City 100, Los Angeles had a temperature of 73. On July 5, when Chicago had a temperature of 102 and Kansas City 104, Los Angeles had a temperature of 79. The evident reason of this is that we are near the ocean and its cooling breezes moderate the temperature.

Second: You can go anywhere in the summer around Los Angeles without any fear of being overtaken by rain. We have our rains in the winter and early spring and then put our umbrellas away. Baseball and outdoor sports are very rarely interfered with here in summer time on account of moisture.

Third: There are myriads of flowers in bloom here in summer and every home, rich or poor, is adorned by them, if it so desires. Roses grow as high as the house tops of our bungalows and all sorts of vines clamber over the homes. There are hedges of geraniums from six to twelve feet high.

Fourth: This is a great fruit country in summer time. The late variety of oranges may be seen upon the trees and grape fruit, watermelons, cantaloupe, figs, peaches, apricots, cherries, apples, plums, pears, prunes, nectarines, strawberries, blackberries, etc.

enjoying bathing, rowing, sailing. Splendid places for women and children to learn to swim. There is the skiff, the row boat, the launch, the sail boat, the motor boat, according to one's inclination. One may sail the summer seas without fear.

Seventh: Fishing. In the pure streams of the mountains are caught the beautiful trout. You may climb through the picturesque canyons and sleep at night about the camp fire under the fragrant pines, cedars and firs, but if you want to catch the big fish, go to Catalina Island and, having once gotten him upon your hook, it may take you three or four hours to land him, but the game is worthy of the effort.

Eighth: Last but not least, during the coming summer you will have the opportunity of visiting two great fairs—one at San Francisco and the other at San Diego. Remember that Los Angeles is the main gateway to this two-ringed circus and you will certainly want to stop off here and enjoy the climate and at the same time attend the greatest international convention ever held by the Christian church, in the most commodious building, seating four thousand two hundred people, right in the heart of our city.

S. M. Bernard.

Three Disciples Represented in Sermon Volume.

The University of Chicago has published a volume of sermons representing the religious attitude of a number of the instructors in that institution. The book is called "University of Chicago Sermons," and is edited by Prof. T. G. Soares. Eighteen men contribute sermons and of these three are Disciples. Sermons by Disciples are as follows: "What Jesus Thought of His Own Death," by Errett Gates, "Prayer," by Edward Scribner Ames; "The Significance of Jesus," by Herbert L. Willett.

Disciple Student Wins Peace Prize.

The Church Peace Union, which is financed by Andrew Carnegie, has offered prizes for the best peace essays. The prizes for the theological students have awakened much interest and first place was won by R. W. Nelson, a Disciple student at Phillips University. Second and third prizes went to men at Andover and Yale. Phillips University has reason to be proud of her representative.

Sell Magazines for Mission Money.

A Sunday school class at Terre Haute, Ind., has been collecting old magazines and selling them for waste paper. They propose to add the proceeds to the Children's Day fund.

Clifford G. Roe at Drake.

Clifford G. Roe, whose work against the "white slave traffic" has given him an international reputation, was in Des Moines two weeks ago and spoke at Highland Park college, and at Drake University. His addresses in Des Moines were well received. He is a member of Hyde Park church, Chicago.

Finis Idleman Ill.

Finis Idleman has been out of the pulpit of Central church, Des Moines, for two Sundays with rheumatism. He is beginning to recover, however, and it is expected that he will be able to preach again very soon. Some members of the Gospel Team in Des Moines filled his pulpit while he was ill.

Lawyer Chooses the Ministry.

J. W. Burns is a successful young lawyer of Oklahoma City, Okla. He was formerly a Methodist, and prepared himself for the ministry, but he went into law in which field he has had a very successful practice. Mr. Burns was set apart to the ministry with the assistance of the state secretary, A. R. Spieer. He is now preaching for some country churches while he continues his law practice but hopes soon to have a call to a church that will claim all his time.

Facts and Figures from Disciples' Fields

EVANGELISTIC MEETINGS.

Springfield, Mo., Dr. Breeden, evangelist, F. L. Moffett, minister; 67 additions in one day, 108 in 13 days.

Tiffin, O., T. L. Lowe, evangelist; G. Webster Moore, minister.
Sayre, Pa., 118 added. F. B. Thomas, evangelist; C. W. Clark, pastor; continuing.

CALLS.

Rev. C. M. Burkhart, from Coshocton, O., to Springfield, O.

J. Boyd Jones, from Anderson to Terre Haute, Ind.

C. M. Ford from Delta to North Eaton, O.
R. Lee Kirkland, Second church, Spray, N. C.

J. O. Howearth, Michigantown, Ind.

R. G. Rudd, Keytesville, Mo.

C. E. Shepperd, Marengo and Milltown, Ind.

F. S. White, Blue Hill to Edgar, Neb.

Leslie G. Parker, Rubert, Ida., to Santa Monica, Cal.

Walter Collison from Garfield, Wash., to Grangeville, Ida.

G. W. Maxwell, from Albany to Perry, Mo.
C. W. Perry, Jeromesville, Ohio.

James A. Barnett, Danville, to Moline, Ill.
Will J. Slater, Crockett Mills to Avilla, Mo.
C. M. Wales to Darlington, Mo.

Ernest C. Mobley, Gainesville to Amarillo, Tex.

L. J. Marshall went to a hospital last Tuesday and was operated upon the following day for chronic appendicitis. He was well prepared for the ordeal and came



Rev. L. J. Marshall

through in very fine shape. Wabash Avenue church has been very prosperous under his ministry this year.

The event of the week in Kansas City circles last week was the presence of Dr. Herbert L. Willett, of Chicago, who delivered a series of lectures in Linwood Boulevard church. This splendid church has a building worth two hundred thousand dollars and the auditorium is proving inadequate for the morning service these days under the ministry of Burris A. Jenkins. The Men's Class, taught by Fletcher Cowherd, a prominent real estate man of Kansas City, and an organization of great significance in the life of the local church, was responsible for Dr. Willett's coming. Some of the topics for the week were "The Book of Books," "Isaiah, the Prophet-Statesman," "The Man of Tarsus," and "the Man of Nazareth." The lectures proved very popular and were waited upon by large audiences each evening. Dr. Willett also delivered a number of special lectures in the day-time while he was in the city, his analysis of the oriental situation before the City Club being especially noteworthy.

J. W. Borden, Altamont to Whitesville, Mo.

A. F. Reiter to Watonga, Okla.

M. W. Williams, Milwaukee, Wis., to Boston, Miss.

Glen Hutton, Mansfield and Mataga, Wash.

E. P. Wise, East Liverpool, to Market St., Akron, O.

W. B. Slater, Moline, Ill., to Swope Park, Kansas City, Mo.

H. H. Shick, Randolph, Ohio.

Ross Williams, Douglas to Clay Center, Neb.

J. W. Funk, to Elkins, W. Va.

J. W. Darby, Washington, Ind., to Tulsa, Okla.

RESIGNATIONS.

Carl L. Green, Mt. Vernon, Ill.

J. T. Ogle, Paris, Tex.

A. H. Mulkey, Castle Rock, Wash.

L. E. Page, Knox, Ind.

A. S. Henry, Marlow, Okla.

J. E. Wolfe, Whiting, Ind.

W. C. Lessly, Broken Bow, Nev.

W. D. Bryant, Rochester, Ind.

Bowman Hostetter, Washington C. H. Ohio.

J. A. Tabor, Third Church, Dallas, Tex.

R. L. Handley, Kalamazoo, Mich.

Burton L. Hoffman, Lewisville, Minn.

H. H. Hubbell, Corvallis, Ore.

Kansas City Notes

The same week, E. E. Violett, of the Violett Travel Bureau, went to the hospital for an operation. The surgeon in this case was Dr. Minor, a prominent physician of Kansas City and a leader in the work at Linwood Boulevard church. The operation was a major one, lasting an hour and a half, but it was made less difficult by the use of the new local anesthetic.

Quindaro church has received 117 new members through evangelistic services held by James Small. R. H. Heicke is the pastor. One of the devices to increase popular interest was a series of talks on "In His Steps." Pictures of the Passion play were also used. The new members have been enlisted in the financial support of the church, and the Sunday-school attendance has increased fifty percent.

One of the features of Kansas City life this past week was the meeting of the Woman's Council, a county organization in which the C. W. B. M. workers of the county in which Kansas City is located, are gathered together. The meeting was held in First church on Wednesday. Dr. Willett was invited to make an address and women workers of note were on the program. Kansas City is the leading city for support of the C. W. B. M. in the brotherhood.

The Ladies' Aid Society of Linwood Boulevard church will soon finish the season in their work. A recent money-raising device was the distribution of small socks which were given out with a request for pennies sufficient to fill the socks. The device brought in nearly two hundred dollars.

Remember CHILDREN'S DAY FOR FOREIGN MISSIONS First Sunday in June



The Burden of the Oriental Child

Supplies
Sent
Free
Order
Them
Now

(Be sure and address as directed below.)

The Foreign Christian Missionary Society will furnish Children's Day Supplies for the first Sunday in June Free to those Bible Schools observing the day in the interests of Foreign Missions.

FREE SUPPLIES

1st. Coin Pocket Missionary Collectors. These are an improvement over the missionary boxes. Attractive, convenient, suitable for old and young.

2d. "In Cherry Blossom Land." The new Children's Day Exercise, by Lucy King DeMoss, filled with beautiful songs, drills, recitations. A real demonstration of missionary work in Japan. Portrait of Chas. E. Garst, pioneer missionary to Japan, given free with the Exercise for use on Children's Day, and to be framed afterwards. Exercise adapted to large or small school.

Order supplies at once. Give local name of Sunday-school and average attendance.

Give your Sunday-school the privilege of this great day and have a share in world missions.

STEPHEN J. COREY, Secretary
CINCINNATI, OHIO

Box 884

The Disciples in Big Cities.

The Bible school secretary of the American Christian Missionary Society has compiled Disciples' statistics from the year-book on the great cities of America. These tables furnish some very interesting bits of information. Cincinnati has a larger number of organizations than any other city, 28. Kansas City, however, leads all cities in the number of members, having over 11,000 in twenty-six organizations, which is nearly twice as many Disciples as are to be found in any other city. Kansas City also has the largest Sunday-school enrolment, over 8,000, though this is less in proportion to the church membership than is found in most of the cities enumerated. Kansas City churches lead all cities in their gifts to Church Extension and to the Christian Woman's Board of Missions. Chicago is seen to lead all cities of America in the amount of her offering to home missions, though she has but twenty-four organizations, with 5,391 members. Cleveland, with eleven churches and 5,265 members led all the cities of America in the total offering to foreign missions. St. Louis led all the cities of the country in their offering to the National Benevolent Association. The largest per capita giving to missions was credited to New York, with an average of \$2.65 for 1,963 Disciples. The statistics for the local expenses of the church in these cities is admittedly very inadequate. It is estimated that the local church expenses in eighteen leading cities is a million dollars.

Report of Commission to Far East.

The Commission to the Far East, composed of W. C. Bower, R. A. Doan, and Stephen J. Carey, have issued their report in the form of a booklet of forty pages which is well illustrated with pictures taken on the journey. The mission situation in each land visited by the Commission has received special consideration. In the later pages of the booklet are some of the conclusions arrived at by the Commission, these being stated in the form of recommendations. Prominent among these is the suggestion that President A. McLean should visit the Orient for an unhurried trip, as it is now twenty years since he was there and conditions have changed greatly in that time. The report may be had at the office of the Foreign Society.

Foreign Missions Personals.

Mrs. Maude W. Madden of Osaka, Japan, writes that the first meeting of the fathers of the kindergarten children was held in March. Quite a number were out and seemed glad that they were to have an opportunity to study Christianity. The regular monthly attendance of mothers was forty, besides other women. At the last meeting there were six factory women—superintendents—brought by one of the new Christian girls.

Miss Josepha Franklin, of India, is returning home on furlough by way of the Pacific. She proposes to arrive in time to attend the Los Angeles Convention. It will not cost any more to return by the Pacific than by the Atlantic.

Miss Lavinia Oldham is carrying on Miss Wirick's evangelistic work. She has a Sunday-school with seventy enrolled and an English Bible class of fifteen. On Saturday evenings and Sunday mornings one of the evangelists preaches. Miss Bertha Clawson has charge of the tract distribution.

Food economy now, more than ever, demands the purchase and use of those food articles of known high quality and absolute purity and healthfulness.

ROYAL

Is a Pure, Cream of Tartar

BAKING POWDER

Contains No Alum

Perfectly leavens and makes the food more delicious and wholesome.

At Nelsonville, Ohio's Convention City

A Human Interest Letter Looking Forward to the State Meeting, May 24-27.

BY I. J. CAHILL.

I have just been to Nelsonville. Not over a Sunday. Only a few hours on Monday morning. But even Monday morning is inspiring in some places. I dropped in to arrange certain details of the coming convention which meets there May 24-27. We arranged the details. Then we talked—Pastor W. H. Boden and I. And we walked.

He did not know it was blue Monday. This is why: A team of his Endeavorers had been out to Millfield Sunday night conducting a service there. The house was packed and the service was inspiring.

A group of his men also had been up at New Straitsville on Sunday afternoon. They frequently go out to hold special services. A couple of weeks before they were at Chauncey and seven men and four women confessed Christ. At Jacksonsville the following Sunday another eleven were added to the Lord.

All this and much more Pastor Boden told me as we talked. Such a Monday could not be blue.

The Nelsonville men do evangelistic things, at home as well as away from home. They do it in cottage prayer-meetings on Thursday nights. Then the women thought, they wanted prayer-meetings, too. So they have a prayer-meeting Tuesday night. Not an evangelistic meeting; just a prayer-meeting. And, do you know, a leaver came to the pastor not long ago and said: "Do you think we could have an invitation at our prayer-meeting?" "Certainly you could." "Why, how could we do it?" "Just do it, that's all. Do it yourselves." "Well, what in the world would we do if anyone should come?" Now, isn't that just like a woman? They went ahead just like women and did it in one of their recent meetings and a

woman, a mother of children, became a Christian mother.

This is Nelsonville, nestled in the beautiful valley of the Hocking. From the fine hill top just back of the church the whole city can be seen winding in and out between the hills. That is, all the city that is above the ground. Some thousands of her citizens spend the major portion of their waking life below ground extracting from the hills the wealth of treasure for human comfort.

R. A. Doan's Brick Plants.

Up the valley there beyond the bridge you can see the brick kilns, two large plants where R. A. Doan worked in clay to pay expenses while he was doing his real work of molding and fashioning immortal souls. The business flourished—the brick business—and he made money so fast he ran away. He had to, to save his soul. And now our R. A. Doan, having opened heaven to hundreds of men in Nelsonville and gotten a little of it in advance into their homes, is ours no longer. He belongs to the world. At this writing he is on the King's business in China. He will be at the convention if possible.

This is Nelsonville, whither the tribes go up. No wonder fleets of automobiles from all over the state are planning to be there.

If any church will send six choice spirits to the convention they will bring back inspiration equal to a revival. If four hundred churches would each send six the Disciples of Ohio would do such things in days to come as would thrill the world.

Cleveland, Ohio.

It's a Long Way to California!

But We Will Pay Your Fare!

IF you or any member of your congregation would like to secure a free ticket to the California Convention and the Exposition, we have a proposition that will surprise and delight you. Write for full particulars.

Disciples Publication Society - - - 700 E. 40th St., Chicago

Bethany College Gymnasium Burns.

Early on Tuesday morning of last week the Bethany gymnasium burned to the ground. It is a total loss except for a fire insurance policy for \$2,000. The origin of the fire is not known. No plans for the future have been made.

New Pastor at Loveland, Colo.

J. E. Linn, who has recently entered upon the pastorate of First church, Loveland, Colo., is planning a roll call for the second Sunday in May, with the purpose of having in attendance at church and Sunday-school every member of these organizations. This will be followed by an every-member canvass in the afternoon. The church is making a fine response, and is lending splendid support to the work and plans of the new pastor. There have been twelve additions to the church at recent services.

Church Young People Publish Paper.

The new church paper published by the Christian Endeavor Society of the Pane Ave. Church of Christ, North Tonawanda, N. Y., is the most ambitious paper we have seen coming from the young people of any church. The following quotation is indicative of the spirit of "The Way": "Let us strive to put a definite and easily distinguishable stamp upon our people, so that the flavor, the distinctive characteristics of Payne Avenue folk may be recognized readily."

Good Showing at Janesville, Wis.

The church at Janesville had an attendance of 120 in the Sunday-school and the same day five men made a confession of their faith. The church entertains the state convention in September.

The Crowning Event of The College Year

Apropos of its quarter-century birthday and as an appropriate review of its successful career as a leading school of the Middle West.

William Woods College Pageant

Forms a foremost feature of the Commencement Exercises at that institution on May 25, 1915. Various important epochs in the history of the college will be presented in pageantry by three hundred students and friends of the school.

If interested in this College for Young Women, write the Secretary for a new catalogue.

WILLIAM WOODS COLLEGE

(Owned by the Christian Churches of Missouri.)

FULTON, MISSOURI.

Bloomfield, Ky., Church Prospering.

R. H. Crossfield, President of Transylvania university, gave a splendid address at Bloomfield church Sunday morning, April 25, and one at Chaplin, Ky., in the evening. The

average attendance at Sunday-school at Bloomfield has been about 35. Since March 1, when the new pastor, Paul B. Rains, came to the field, the average attendance has been sixty-five with 116 present on Rally day.

A Serious Situation With the Foreign Society

These are days of keen anxiety at the offices of the Foreign Society as well as on the mission fields. It has been quite evident that if the receipts did not come up to those of last year, it would be necessary to resort to serious retrenchment. At the beginning of April the income from all sources was \$16,000 less than for the same period last year. While it looks as if the returns would be better for April than they were for March, yet the increase is not sufficient to allay grave fears. One not intimate with the work can hardly appreciate what the necessity of retrenchment means on the foreign fields. Missionaries go out for life service, the work they have built up is of a wide and varied nature, and a large force of native helpers are engaged in the work. Retrenchment means the reducing of salaries, the discharging of workers and the closing of work already established at great sacrifice. Just now, when the force is so meager as compared with the marvelous opportunities in all fields, such a consummation would mean irreparable loss to our work.

It seems impossible to think that our churches will not rally sufficiently to sustain the work this year of all years. News comes that two English societies, in spite of terrible war conditions in that country, have increased their receipts. Surely with our relatively great prosperity in America our people will take no backward step.

The churches are not responding as quickly as they did last year. May we not urge that where offerings have not been taken, this matter be attended to at once. This is the hour for real sacrificial response to the crisis which is upon us. Earnest expression of interest should be evident from many sources.

Send all offerings to F. M. Rains, Secretary, Box 884, Cincinnati, Ohio.

News Notes.

W. R. Hunt on his way to China has visited Transylvania university and Hamilton college. He spoke at the chapel hour for thirty minutes. By unanimous request of the students, he was asked to continue for another half hour, which he did, to the delight of all.

Dr. E. I. Osgood, of Chuchow, China, whose furlough is due this year, has decided to remain on the field until 1916. He has not led the Reform Society as far as he would like. He wants the men who are interested in

lough this year, but the work would not permit him to take it. By the time he leaves India on furlough, he will have been eight and one-half years on the field.

Alexander Paul has been operated upon for appendicitis. The operation was successful and he is doing very well. He is coming home this summer for a short furlough, though he is entitled to a full year of rest.

Dr. Butchart has been appointed superintendent of the medical department and Guy W. Sarvis has been appointed dean of the College department of the University of Nanking.

Wilford H. Scott of Jubbulpore, India, writes: "I am out in camp with our evangelists. This is real missionary work—this village touring, and I am more and more interested in it."

Ray E. Rice, of Damoh, India, states that the missionaries who have been in India for twenty-five years are the most enthusiastic of all. They have seen changes. They have seen Christian communities spring up where idolatry once reigned. They can see the hopeful sides now. Mr. Rice adds: "We like this country. It is going to be a great privilege to work here."

Wm. H. Erskine of Osaka, Japan, writes: "The night school goes on increasing. Eighty students are enrolled and more are expected. Twenty minutes each night are given to Bible study. All who attend the school will know something about Christianity."

Miss Jessie Asbury states that during the two months while she was busy with various household duties and moving, the faithful Bible woman, Mrs. Suto, was going out in snow and wind and calling on the people in their dark and cold homes. In January she made eighty-four calls, and in February, seventy-five.

R. A. Doan is spending a week at each station in Japan. His plan is to organize Bible classes among the Christians and inquirers. Prof. Ishikawa goes with him as interpreter. The visits and work of these men will do much to deepen the spiritual life of the Japanese Christians and will do much to cheer the missionaries.



Mr. Guy W. Sarvis, who has been appointed Dean of the College Department of the University of Nanking.

Christianity to become Christians before he leaves for home. This is the reason for his postponing his furlough a year.

The most interesting event in China since the Eddy meetings is the work of Mr. Doan in the South Gate chapel. His message has been very acceptable everywhere. It has been especially helpful at this point. Over 190 persons sent in their names as desiring to study the Bible afresh or desiring to become inquirers.

David Rioch, of Damoh, India, writes that at the convention it was decided that he should proceed home on furlough in the spring of 1916. He was entitled to his fur-

I. J. Cahill at Lancaster, O.

I. J. Cahill, the state secretary of Ohio, spent Sunday, April 25, with the church at Lancaster.

Ordination at Eminence, Ky.

John Gano Herndon, a member of the church at Eminence, Ky., who for the last four years has been in college preparing for the ministry, was ordained to the ministry Sunday morning in his home church. W. G. Eldred, his pastor, performed the ordination service. Prof. A. W. Fortune, of Transylvania university, will hold a meeting for this church beginning Sunday, June 13.

Church Has Weekly Seminary.

The church at Charleroi, Pa., conducts a weekly seminary on Thursdays. Music, missions, elocution, teacher training and church history are taught by the six members of the faculty. Rev. Eugene N. Duty is the dean and pastor of the church. The pastor is preaching a series of sermons on The New Testament Church.

E. D. Salkeld His Own Evangelist.

The card announcing the special meetings at Frankfort is striking. "Thou Art the Man" is the display line, in heavy type. The card announces a meeting for men only at the church Sunday afternoon. Judging from the advertising the meetings should be a success.

Odd Fellows Go to Church.

All the branches of Odd Fellows in Norwood, O., joined in a service at the Disciple church on a recent evening, celebrating the 96th anniversary of the order. The subordinate branch, two Rebekah lodges, and the Encampment, turned out in goodly number to listen to a sermon by C. R. Stauffer.

O. P. Spiegel Tells of Southern Opportunities.

O. P. Spiegel reports the southland a favorable field for the Disciple message. There are vast stretches of country without churches, or very meagerly supplied with churches that are often non-progressive in character. He says: "Going south, from Montgomery to Mobile, 180 miles, there is but one small congregation of Disciples, and they without a minister for two or three years. Going north, to Birmingham, 97 miles, there is not a single congregation of Disciples; going west, to Selma, 59 miles, no church; east, to Savannah, 300 miles, no church known to me, over either the Seaboard or Central of Georgia; northwest, to Tuscaloosa, 107 miles, no church; northeast, to Atlanta, 175 miles, but two small churches, one 46 miles from Montgomery, the other 89 miles from Montgomery; southeast, over the coast line, it is 255 miles to Valdosta with no church. Northeast, to Anniston, it is 167 miles with no church. In this territory there are scores, hundreds, of good towns from a few hundred to fifteen thousand, many of them county seats, fine radiating centers, and the people are anxious to hear. In many of these places there are one or more Disciples."

Good Record at Steubenville, O.

That First church, Steubenville, O., is a live one is a statement that is beyond question, as was shown by the reports that were read at the annual meeting held recently. The church under the ministry of E. H. Wray is in the most flourishing condition. During the past year there have been 151 accessions, 109 of this number making confession of faith. The church is in fine financial condition, the total receipts for the year being nearly \$7,000, of which nearly \$1,100 was for missions. A Living Link missionary is supported on the foreign field (Mrs. C. S. Settlemeyer of Nankin, China). One of the auxiliaries, composed of the young ladies of our congregation, is doing missionary work in the home land by assuming the responsibility of the education of a young lady in one of the mountain schools of Tennessee. A new Austin pipe organ has been installed at a cost of \$3,300 and \$1,500 was donated by Andrew Carnegie. The remainder was raised entirely by subscription. All mortgages have been paid off, so that now the church feels like doing larger things. The total receipts during the year for all purposes were \$7,096.79.

Notes from Alberta

The writer has been four years in the province of Alberta as evangelist under the American Christian Missionary society. The first three years were spent wholly in field work in endeavoring to strengthen the cause at points where it had already been started and in cultivating new fields. We had not at that time a single man in the entire province who was giving all his time to the work of the ministry, save one who was pastor of a union church. Two brethren, Pervical Boker of Ponoka, and R. H. Simpson of Ardley, were ministering regularly for congregations in their home communities, while they pursued farming operations through the week. These men are still shepherding the people in their communities and the work is being prospered under them. Three years ago we had no organization of our people in either Lethbridge, Calgary or Edmonton, nor any definite work in the immediate vicinity of these cities.

There is today a promising church in Edmonton, the capital of the province, a city of over fifty thousand population, and the educational center of the province. They own a neat church building and have a flourishing Sunday-school of about seventy. R. W. Stevenson, late of Toronto, has been called as pastor-evangelist on that field. At Clyde, fifty miles distant, a neat church property has been secured, and a number of people are earnestly working to build up the cause. Mr. Stevenson visits the Clyde church monthly in connection with his work in Ed-

monton. There are other points near the city where an interest is growing and can be fostered.

Calgary, the largest city in the province, with a population of seventy thousand or more, has a church of about sixty members, with a fine growing Sunday-school, averaging about seventy. The writer served this church as pastor, in addition to the superintendency of the field work. The church meets in a rented building. It owns lots in a suburban locality where a mission may be started as the city continues to grow.

All these new churches are supported by the American Christian Missionary Society with generous appropriations. In addition to this the American Society returns ninety per cent of all the offerings for home missions in Alberta churches for mission work in Alberta.

This enables the Alberta Board to aid the work of the Erskine field where W. L. McIlvaine is doing good work, and to make an appropriation to the Vermilion field, where J. E. Tyner is doing successful work as pastor of union churches.

At the new town of Hanna an organization of Disciples has been formed, and church lots in a choice location in the town have been secured.

There are many other localities in this great new province where our work could be successfully promoted if we had the men and the means.

M. B. Ryan.



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Lincoln, Neb., Has Joint Board.

Lincoln, Neb., unites the Disciple churches of the city with a joint board. This organization is composed of the official boards of the various churches. They sit together at regular intervals to plan the good of the cause in their vicinity. Such a meeting was held last week.

H. A. Denton Honored.

H. A. Denton, of Galesburg, Ill., has a place on the program of the World's Christian Endeavor Convention which will be held in Chicago the second week in July. He will also preside over the Disciple Rally which will be held at the Jackson Boulevard church.

Singing Evangelist Returns to Field.

Arthur Wake will return to the general field as singing evangelist with pastors only. He has had ten years' experience in this work and has an international reputation. He has had five years' experience as a pastor, and can hold meetings combining singing and preaching. Address A. Wake, Draper, Va.

Students Dedicate College Magazine to Pres. Zollars.

"The Slate" is a college magazine which is published by the students of Phillips University, End, Okla. In view of the recent

resignation of President Zollars, the students have dedicated the April issue of this magazine to him. Resolutions of appreciation from the board of trustees, are printed. The magazine is full of the human quality; the students have preserved some of the jokes and every-day characteristics of their revered leader, whom they call affectionately "Pa Z." The magazine is illustrated with some good pencil drawings made by local artists.

* * *

IN AND AROUND CHICAGO.

In another two weeks, Memorial church will make the every-member canvass. The church has been spending considerable time getting ready.

The meeting of the Chicago Christian Missionary Society which was announced in last week's Christian Century for April 30 was changed to May 3. F. W. Burnham was present as chief speaker.

Asa McDaniel has been engaged by the Old Fellows of Harvey to make the Memorial Day address for them the fourth time. He recently delivered the Anniversary day sermon. He is greatly in demand for special addresses in fraternal circles. He has resigned his work at Harvey, but has not accepted another church yet.

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Summer Quarter 1915

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Address the Dean for further information.

News Notes from the American Society**Bourbon County, Ky., is Living Link.**

Bourbon County, Kentucky, is one of the cradles of the Restoration movement. The old Cane Ridge church still stands in the county with an aggressive church and Sunday-school meeting where Barton W. Stone began his early work in 1798. There are to-day eleven Sunday-schools in the county.

These schools meeting in annual convention a few years ago decided to become a Living Link in the home land. They chose St. Petersburg, Fla., as the field where J. E. Gorsuch was at that time the missionary of the American Society. They went to work, apportioned the six hundred dollars among the schools and in a little while the whole sum was raised.

On April 1, the St. Petersburg church became self-supporting. Helped for many years by the American Society, it has now become a strong church of 160 members with a Sunday-school of 140 and last year gave \$334.95 to the various missionary causes. Homer F. Cooke is the present pastor under whose leadership the work becomes self-sustaining.

The Bourbon County schools are delighted with their good work. J. C. Bryan, a young business man, member of the North Middletown church, is the county president and he with his associates is now choosing another field in the home land. It is probable that he will select W. H. Allen at New Orleans, La., as the missionary to whose support the money will go. This will take a little larger offering than has been raised hitherto, but Mr. Bryan is hopeful that he can raise it. W. H. Allen was formerly minister at Chestnut Street church in Lexington, of which church J. W. McGarvey was a member. He is doing a good work in this southern metropolis of nearly a half million people where we have but the one church.

There are a hundred counties in our strong states whose schools could band together and do as the Bourbon County, Kentucky, schools have done, and be all the richer in their spiritual life and none the poorer in this world's goods for having done so.

* * *

Offerings from Home Mission Territory.

Two communications accompanying offerings from Sunday-schools for home missions recently received indicate how schools in the midst of home mission territory appreciate the privilege of helping others in the home land.

Here is one from New Mexico:

"Our church and Sunday-school are less than a month old. This is the only church of our people between Albuquerque and El Paso, a distance of 200 miles. It is the only church of any kind in a county of seventy miles long and sixty miles wide. It is the

only church of our people in the district to be irrigated by the Elephant Butte project which is costing Uncle Sam about eight million dollars. We are glad to send you our offering for home missions from the Sunday-school.

W. J. Burney, preacher in English and Spanish. Messilla Park, New Mex."

And here is another from Nevada:

"To my knowledge there is not a single congregation or Sunday-school in the state of Nevada that is Christian only. I have found only a few members of our church in this state. However, in our Union Sunday-school we voted to remember the cause of home missions and are glad to send you this offering. While it is not large, I trust it will be acceptable and will be the means of helping spread the Master's teaching in the home land.

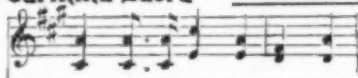
"W. Clarence Leach, Blair, Nevada."

[This is the first Bible school offering ever received by the American Society from Nevada.]

Robt. H. Hopkins, Bible School Secretary,
American Christian Missionary Society.

FOR SALE—Furnished cottage, Garrison Park, Pentwater, Mich. 3 bedrooms, screened porch, water.

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- 4 The Inner Circle. Edgar D. Jones. Price \$1.00
- 5 Parker's Lucky Curve Fountain Pen. Price \$1.50
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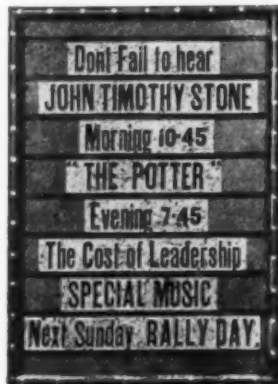
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